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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

IN ITALY.

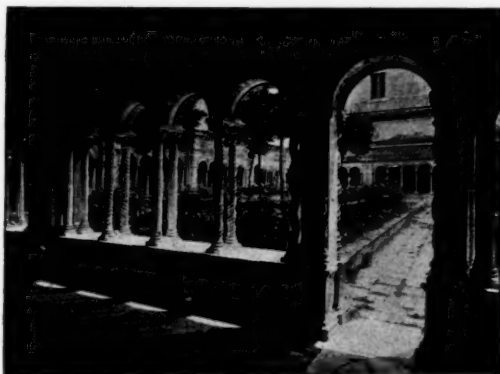
BY BISHOP JOHN H. VINCENT.

THE ride from Lucerne to Milan is one of the most magnificent in Europe. On that route may be found all that is charming in lake and valley, garden and vineyard, cottage and villa; all that is rugged in rocky pass and mountain torrent; all that is sublime in upspringing pinnacles and far-away snow-crowned heights—calm, cold, majestic. On such a day as that on which last September I made the passage from Switzerland to Italy, one is reminded of a fragment from some great musical composition in which are expressed the contrasts of height and depth, light and darkness, storm and sunshine, peace and tumult, the notes of a bird and the roar and thunder of many waters.

I once walked from Flüelen to Bellinzona, over the St. Gothard Pass.* I have crossed by rail two or three times since that first long walk. The train now goes over the mountains, around the precipitous sides of the mountains, and through the very heart of the mountains, making curves in the darkness which bring surprises to the traveler when he emerges again into the light. Now he spans deep gorges, sweeps along the sides of mountain lakes, rises by heavy grades to vast heights, villages below him, and villages and cottages above him hanging to the steep sides of the everlasting hills.

*[SÄN gō-tär.] A pass through a short mountain range called Saint Gothard, in the Alps of Switzerland. It is celebrated for its hospice, which is, perhaps, the best known of all similar establishments kept by monks to afford aid and shelter to travelers, and for its tunnel.

After going through the St. Gothard Tunnel—more than nine miles long, the longest railway tunnel in the world—our train sweeps down the Val Levante to Bellinzona, Lake Lugano, and Como, and then across the level, fertile, vine-clad plain of Lombardy to Milan. It is a famous ride—this ride from the city of Lucerne on the Swiss lake to the city of Milan among the vineyards of Northern Italy; and all in one day and by broad daylight (and such daylight with the September sun ablaze!); and on a limited express; and among the ruins of a long past; and with



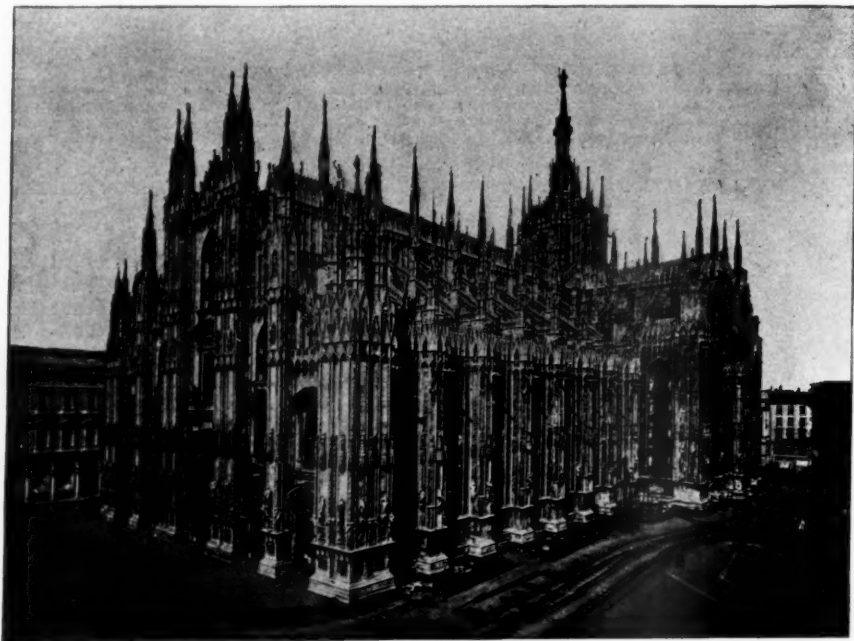
Cloister of St. Paul's, Rome.

the abounding signs all about of a prosperous present and of a promising future. It was thirty-one years ago that my good friend William Cleaver Wilkinson and I came together before the famous lion of Lucerne and joined hands for an Italian pilgrimage

and for an eternal friendship !

The ride by rail from Milan to Rome via Florence requires about twelve hours. I enjoyed the luxuries of a genuine Pullman car and from Milan to Florence slept soundly. Is it a crime to sleep in such a land ? A delay,

and tinted houses, terraced hills crowned with walled towns, old castles and churches, long irrigating ditches reaching across the fields and gardens, busy little donkeys bearing or pulling their heavy loads, black striped pigs under the watch-care of boys who guard them



Milan Cathedral.

from some cause, gave me a two hours' advantage of daylight, and the morning spent between Florence on the Arno and Rome by the Tiber was a morning for perpetual remembrance.

The day was a perfect one. The vintage was on, and through an Italian atmosphere, warmed and brightened by the autumnal sun, I feasted my eyes on towns, castles, highways, churches, orchards, vineyards, forests, the distant Appenines, the winding Tiber and many a bit of Italian rural life that would have enriched an artist, and given him studies for a decade. See the locust hedges, the tapering yews, the gray and silver olives, the tall poplars, the groves of mulberry, the fields of Indian corn, the golden pumpkins, the festoons of grape vines burdened just now with white and purple clusters, flax standing in cones like tiny wigwams, square, stuccoed

like shepherds, smooth white cattle that have descended from the kine of Virgil's time !

Here are guards with high cocked hats, women with colored kerchiefs on their heads, children bursting with merriment, their black eyes shining for very joy, beautiful children, many of them ; not like the forlorn looking Italian immigrants we so often see and pity in America. These Italians are small, dark, busy, easy-going children of the sun, proud of their land burdened by the superstitions and tyrannies of the past, but still hopeful, and with good reason, of a better future.

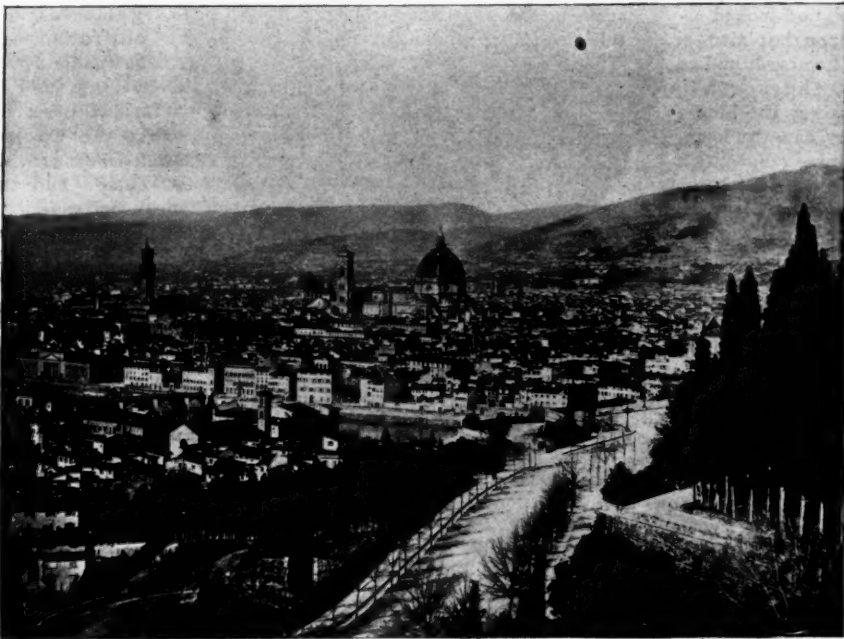
What a land is Italy ! Well-bounded : the Alps to the north ; the blue Adriatic to the east ; and to the south and west the Mediterranean. It is not a small country. From the base of Mount Blanc in the northwest to Cape Lucca in Otranto in the heel of the peninsular boot is a distance of seven hundred and fifty

miles—the distance and direction from Chicago to Savannah in Georgia. From the base of Mount Blanc due east to the Austrian line is three hundred and twenty-five miles—about the distance from Chicago to Cleveland. From Genoa due east to Ravenna near the Adriatic is one hundred and seventy miles. The narrowest part of the Italian “foot” is about twenty miles, and the foot proper, from the heel at Brindisi to the toe at Reggio, crossing the gulf of Taranto, is about two hundred and twenty-five miles.

Italy is a land of the sea and of the mountains; a land of rice and sugar, of wine and silk, of figs and pomegranates, of sunshine and color, of poesy and art, of music, of marble wonders in sculpture and architecture.* It is the land of the great navigators, Columbus and Marco Polo; the land of the great universities, Bologna, Naples, Padua; the land of the prosperous Lombards; the thrifty, brave, and skillful Genoese who as sailors

the rest of Italy combined. It is the land of the smallest and the oldest republic in the world—San Marino—founded early in the Christian Era, retaining its freedom and its form to this day and able to resist and defy the assaults of Napoleon the First himself.

Italy is the land of famous cities, centers of culture and power. There is Florence, once the capital of Tuscany, “the city of flowers and the flower of cities,” with its great Cathedral, its Baptistery, its Santa Croce* where Michael Angelo sleeps, its Palazzo Vecchio,† its lovely river Arno, and memories enough to fill a huge volume. There is Naples, on the beautiful semicircle that skirts the bay under the ever-floating plume of Vesuvius, with the islands of Capri and Ischia [is’kē-ā] to the west, and the dead cities of Pompeii and Herculaneum, and the living and lovely Sorrento with its orange groves to the south, to say nothing of Baiae and Pozzuoli [pot-soo-ō’lee], the Puteoli of Paul’s day. And here



Florence.

excel all other sailors on the Mediterranean; is Venice the city in the sea, and Bologna, the Tuscans refined and elegant who have given more great men to the world than all

*“Italy in art, the wonder and the despair of the art of all other nations and of all other times.”

*[Sān’tā krō’chā.] Church of the Holy Cross.

†[Pā-lāt’so vek’kyo.] A palace containing celebrated collections of works of art. It was once the seat of government and the residence of Cosmo I. (1589-1464).

and Pisa too, "the melancholy city" as Longfellow calls it, "the tomb of the middle ages" with its four wonders: the Cathedral, the Baptistery, the Leaning Tower, and the Campo Santo covered in the thirteenth century with fifty-three shiploads of earth brought from the traditional site of Calvary.

And Milan! There are many treasures in it; but its one treasure of treasures is the Cathedral—a rare jewel of architecture. It is of white Simpron marble. On its vast roof is an extensive promenade, on which I walked one January morning in 1887 just after a heavy snow-storm, when the one hundred pinacles surmounted by statues were covered with snow. From this lofty height I looked out on the plains of Lombardy and to the north against the blue sky, saw the long Alpine ranges with the splendid heights of Mount Blanc, Monte Rosa, and the Matterhorn. There is no European cathedral so rich in marble sculpture, in delicate tracery, in foliage, and in human and angelic faces.

Who can forget its clustered columns, its historic windows, its high arches? Last September with my traveling companion I wandered through the stupendous structure in the shadows of the early evening. The oppressive silence, the veiled splendor, fill one with awe, a sentiment so easily confounded with religious feeling that many esthetic souls are deceived into the fancy that the mystic spell by which they are for the moment held is really religious and that it is the gracious work of the Spirit of God within them. It is not easy to make a more radical or dangerous mistake.

And behold Rome! A city of two thousand years; enjoying now a period of great prosperity; a population of nearly or quite half a million; nearly one hundred miles of

new streets opened, paved, and drained within twenty years; and within the same time new quarters covering nearly twelve hundred acres occupied; nearly thirty-five hundred houses built or enlarged and nearly thirty millions of dollars expended in improvements. It is the city of the old republic, the old empire, the declining ecclesiastical monarchy, and of the new kingdom of King Humbert and of his fair Queen Margherita. Rome is a city of

ruins like Jerusalem built on the *débris* of a long past, in which are mixed hard sun-dried bricks, tufa, peperino,* travertine,† marbles, statues, articles in terra cotta, iron, copper, bronze, ivory, silver, and gold. It is a city of palaces, museums, picture galleries, and churches, of fountains and villas, and of splendid ruins like the Colosseum. One must visit St. Peter's and the Vatican, and especially St. Paolo without the gates—but why try to enumerate?

There is an Italy of the future greater in all really worthy elements than the

Italy of any past age. The new civilization is better than the old, the civilization in which the Church of Christ shall be the Church of Humanity, with Christ Himself the Head and the Heart of it—Christ and not the priesthood and papacy; Christ and not art; Christ and not Mary; Christ, the Way, the Truth, and the Life. Italy is even now increasing her religious agencies. The organizations are many: Waldensian,‡

Saint Appollonia.

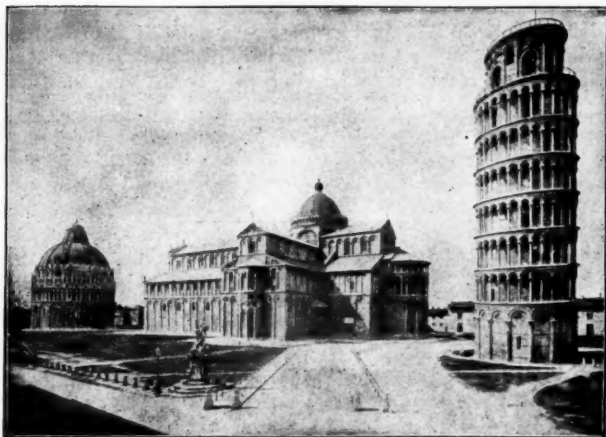
From a painting by Carlo Dolci in the Corsini Gallery, Rome.



* *Pep-è-rè-no*.) A conglomerate of ashes, sand, and small stones, cemented by volcanic action.

† [*Tràv'er-lin*.] A kind of limestone, very hard, white when freshly cut, toning down to yellow with age and exposure; highly prized by the Romans for building purposes.

‡ Pertaining to the *Wal-den'sēs*, a sect of dissenters from the Romish church who in the thirteenth century were driven by persecution to the valleys of the Piedmont



An architectural group in Pisa

Free Evangelical Church, Scotch Presbyterian, Church of England, Methodist Episcopal, Wesleyan—many in form and method, one in aim and spirit, protests against the foolish fancy that external unity is really necessary to true Christian unity. Soon these various organizations will co-operate perfectly and illustrate the divine law of variety in unity. Then the question of the primeminister of Sardinia* will be answered: "Italy is made, but who will make the Italians?" At that time eighty per cent of the Roman population was illiterate and seventy-five per cent in all Italy. Now the percentage is reduced to thirty-five. Religious liberty prevails. Roman Catholic influence is *nil* in the public schools. And there is a steadily increasing faith in a religion of eth-

The name is derived from that of the founder Peter Waldo. They are essentially Protestant in principle, and have organized congregations in all parts of Italy.

*Massimo d'Azeglio, prime minister of Sardinia before Cavour began his great work of Italian Unification.
—J. H. V.

ics, of righteousness, of good neighborship, and of intelligent faith in Christ.

It was my privilege while in Rome to put into its place the first foundation stone of a new building to be used by the Methodist Episcopal church in Italy. Here are to be rooms for the Theological School, the Boys' Institute, the Book Room, the residences of the superintendent of the mission and the professors of the schools, and

a large auditorium or church capable of seating nine hundred or a thousand persons. It will be the center of our entire Italian work. The building will be large and elegant; in style a mixture of Romanesque and Renaissance; the material of gray granite and of brick with stucco; the trimmings and columns of yellow, polished granite; the whole surmounted by a broad terrace with a Grecian balcony and two square towers. In the center there will be an open court or garden and "crossing this garden there will be at each floor crystal corridors connecting the front and back porticoes of the house." The land



St. Peter's and Castle St. Angelo, Rome.

for this structure cost forty thousand dollars and the building itself cannot be finished for less than one hundred thousand.

The site of this new edifice is at the corner

tober 24, A. D. 50. Near this Domitian set apart a building as a family mausoleum and here within a few steps of our Methodist Episcopal building were buried Vespasian, Titus,



Queen Margherita and King Humbert of Italy.

of the Via del Quirinale Venti Settembre and the Via Firenze, in the best part of modern Rome, not far from the royal palace and the royal gardens and almost opposite the Department of War. This Via Venti Settembre commemorates the glorious twentieth of September, 1870, when the army of Victor Emanuel entered the city of Rome, and the new administration began which remanded the pope to his "spiritual" domain and gave to the Roman people and to the people of Italy, unity, civil freedom, education, and religious liberty—none of which Italy found under any pope. The Via Venti Settembre, which extends from the Quirinal palace to the Porta Pia, is really the old Alta Semita—a long, straight, and important street of ancient Rome, the very route along which Brennus and his Gauls marched 389 B. C. after their successful siege of the city and thence over the slopes of the Quirinal hill descended into the Forum to begin the first sack and burning of the ancient city. On this street and near the site of the Methodist Episcopal building Emperor Domitian was born on Oc-

Flavius Sabinus, Julia, daughter of Titus, and finally Domitian himself. Near this Valerius Martial the epigrammatist lived.* In digging for the native rock on which to place the foundation pillars for the support of the new and large structure, it was necessary to go to a depth of nearly seventy feet below the street-level. The shafts for this purpose pass through the ruins of a Roman Catholic church and below that through the remains of an ancient pagan temple, and at the bottom of the north shaft on Via Venti Settembre we deposited the first foundation stone on the 11th day of September, 1893. I may be excused for making extracts from the admirable report of this service made by the Roman correspondent of the *Boston Herald* †:

"The day was perfect, and the company gathered—part American, part Italian—was deeply earnest and thoroughly filled with the spirit of the occasion. There were among its members the governmental representatives of

*"Pagan and Christian Rome" by Rodolfo Lanciani.

†Published Oct. 8, 1893.

our republic just now in Rome, our consul-general and vice-consul-general, and the Rev. Dr. G. W. Davis, superintendent of Methodist Episcopal work in Bulgaria; there were also the members of the Methodist Episcopal conference in Italy; there were classes of young students and college dignitaries, and there were many earnest and devoted men and women of both lands. The center of interest in this inclosed field was the speaker's platform at the far end, elevated two or three steps above the surrounding company and framed by the waving banners of Italy and America.

"It was 3 o'clock when the services began with the singing of a hymn in the Italian language, followed by an invocation by the Italian pastor, Prof. Carboneri. Next came the introduction by the Rev. Dr. Burt of the Rev. Dr. Lunn of London, with whose name the whole religious and educational world is familiar, and the announcement of whose recent change from Wesleyanism to Methodist Episcopalianism has created such a stir in these circles. He delivered a stirring address to the people, his words being translated from English to Italian by Prof. Munetti, president of the Boys' Institute. Addresses were then delivered by Prof. Tagliatelli and Bishop Vincent.

"After another hymn, the corner-stone was sealed and lowered to its position nearly 40 feet below the surface of the ground, while Bishop Vincent, going to the side of the well, said, 'We now seal this stone, to hide in the silence of the centuries a few simple souvenirs of this occasion. We place this first foundation stone as the material basis of an institution the object of which is the literary, the educational, the ethical, the social advancement and the spiritual regeneration of this people; and we perform this solemn act in the name of the Father and of the Son and of the Holy Ghost. Amen.'

"Then as the turning of the windlass ceased, showing that the solid bed was reached, the benediction was solemnly pronounced, and the company dispersed."

That evening after a pleasant social reception at the home of Miss Hall, the conference held its closing session, and at 10:25 p. m. Capt. Hyde and I left Rome for London via Genoa, Mt. Cenis, Paris, Calais, and Dover, and the following Saturday, September 16, sailed from Liverpool by the Cunarder *Campania*, reaching New York on Saturday morning, September 23, after an absence of four months and three days.

UNIVERSITY SETTLEMENTS.

BY THE REV. S. A. BARNETT.

Warden of Toynbee Hall, London.

SETTLEMENTS* have been started in protest against philanthropic machinery. People of good will, anxious to cure the evils of their time, have in-

vented much machinery for the purpose. They have seen what machines—the organization of forces—have accomplished in other departments and they have invented a poor law, a school board, institutions, societies, ecclesiastical and social organizations to repress what is evil and foster what is good in human nature. Much of the machinery so invented has been most powerful; The church—in its many forms—has kept a light shining in dark places, and the school board has been most effective in the improvement of the condition of East London. Some of the machinery has been only mischievous and some which has been useful still goes on

—
diate and useful activity and a center of right living. In a common life united by a common devotion to the welfare of the poor, those fellow-workers who are able to give either their whole time or the leisure which they can spare from their occupations, will find, it is believed, a support in the pursuit of their own highest aims, as well as a practical guidance which isolated and inexperienced philanthropists must lack."—*Philip Littleton Gell*.

*"In 1885 Mr. Barnett urged his project of a University Colony in East London, where young men who had been touched with sympathy for the lives of their poorer fellow-citizens might live face to face with the actual conditions of crowded city life, study on the spot the evils and their remedies, and if possible ennoble the lives and improve the material condition of the people. . . . In a burst of general enthusiasm the Universities Settlement Association was formed to erect the necessary buildings—lecture rooms and residential chambers—and to provide funds to support the undertakings of the residents. . . . The Appeal then issued said, 'It is the object of the Universities Settlement to link the Universities with East London and to direct the human sympathies, the energies, and the public spirit of Oxford and Cambridge to the actual conditions of town life. During the last few years many University men, following in the steps of Denison and Arnold Toynbee, have on leaving the Universities for London, energetically responded to the varied calls for their aid. Such isolated efforts are capable of infinite expansion were the way once laid open, and it is now proposed to offer to those who are ready a channel of im-

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working after the purpose for which it was invented has been attained.

The mistake is to think that machinery can do everything ; machines may print patterns and draw trains but they cannot paint a picture, drive a horse, or educate a child. Philanthropic machinery may organize the forces of good will, provide systems of relief and education, build houses, give pleasures, but it cannot deal with the individualities of individuals, it cannot be both strong and gentle, it cannot evoke the love which in every heart hides in a different place, it cannot convince of sin, of righteousness, of judgment, and cannot preach the doctrine which has lain at the bottom of every reformation, "Ye must be born again." Ecclesiastical and social machinery, which has done much, cannot therefore cure the evil of the time, it cannot make the rich to be more human nor the weak willed to be strong willed, nor the poor to be less suspicious, it cannot make the love which is the only lasting bond of society.

There is always need for protest against this too great trust in the power of machinery. It is so tempting to the ardent and impatient to think that some law which will alter the relation of capital to labor will bring about a time of peace and good will. It is so tempting to the rich to think that by giving a check for their support of a social scheme poverty may be abolished and they be left free to enjoy their wealth. Socialists who have a passion for change and the wealthy who hate change unite in thinking that something not themselves might meet all needs. Activity and indolence are both open to the temptation of any strong power which says, "Leave the work to me, I am stronger than you," and both often yield.

There is need for protest not only because too great use of machinery in human relations tends to harden feeling, to substitute—that is to say—sentimentalism for sympathy, but also because the disappointment which follows promises and expectations when the machinery of necessity fails increases bitterness. People need to be reminded that machinery alone without the human touch cannot cure the evil of the time and may possibly add to the evil. It was a brother's touch which made the rich man Zaccheus generous and sympathetic, it was a brother's touch which cured the leper.

Settlements have been started to bring a man within touch of a man and to bring to-

gether those divided by class. The danger is lest settlements become machinery. Other efforts started as they have been started have been thus transformed. It has often happened that a few men who have gone to live among the heathen to teach them as they worked have become ecclesiastical organizations with hierarchy of government, a system of theology, and a form of worship—a very useful development, perhaps, but one in which the first purpose has often been lost. It has often happened that a few people who have started to visit or entertain the poor have become a society with secretary, officers, and books ; the work done is perhaps large but the personal touch is missing.

There is danger lest in any development of settlements they cease to bring individual into contact with individual. The best security against the danger is that they keep in view the reason of their existence, forwarding at any moment the action which will show the residents to be free individuals and resisting the temptations to words or deeds which may hide individuals behind party or sectarian objects. No one can foretell what the actions may be which will forward or hinder the cause and no one can therefore lay down beforehand the safe course to follow.

I would however offer a few suggestions which may at any rate give rise to useful discussion.

I. Settlements should be self-supporting. They should not at any rate appear among the charities which appeal for funds. The practice of making appeals to the rich to help institutions designed to benefit the poor has done much to demoralize rich and poor ; it has made the rich demand a sensation as a motive, and encouraged them to believe in their virtue while they go on in their selfishness ; it has made the poor lose self-respect and become greedy of unearned gain. How is the rich man degraded when having been moved by a tale of starvation he gives a check and sits down with a consciousness of virtue to a dinner which cost enough to feed him and a hundred starving men ! How are the poor degraded when they read the descriptions of their woes, and hear of the money subscribed for their relief !

Settlements should be self-supporting, they should be simply residential clubs where the condition of residence is willingness to perform the duties of citizens in the neighborhood.

If settlements have to beg and to raise money by making appeals and promises there may follow four results, none of which are good.

1. Those who sympathize with the aims and hopes of settlements will think that by a gift they may take part in those aims and will feel delivered from the necessity of themselves becoming residents. The good will which might have pressed and pressed till it took shape in personal service will be spent in the yearly subscription and gradually as the practice increases the supply of residents will fail. When patriots employ substitutes to occupy posts of difficulty and danger the strength of the nation ebbs and the army of substitutes is at best a good machine.

2. Those whose gifts support an institution become its patrons, and put a limit on its freedom of action. They in the name of their gifts will demand that some particular course be taken and will require to know results which can be measured. Conservatives or radicals will withdraw their support according as their views are not represented and the settlement will at last become the creature of a party.

3. An institution supported by a party or class is always suspected by the members of another party or class. It may claim to have the widest sympathies but the church or the chapel, the socialist or individualist, is always suspected of having its own object to serve. If settlements depend on other's support they too will be suspected and will be remembered among the many efforts which under the show of doing good have only aimed to get favor. It is a matter of common remark that people dislike being done good to.

4. The support of the rich is notoriously fickle, given to-day to one object and to-morrow to another. If settlements depend on such support they will escape desertion only by ever keeping themselves in evidence and by falling in with the demand that they do their work as machines.

Let settlements be independent clubs of men or women, secure by the payment which each makes for board and lodging and where each resident is free to follow his own will. If any of those residents desires as an individual to promote some scheme educational or social he may of course receive from others the money which is necessary but the scheme must be known as his, and not as that of the settlement. In this way residents who have become familiar with the needs of their dis-

tricts have started classes for university teaching or forwarded improved methods of relief. The essential thing is that residents be free to act and each must therefore be free even to receive money from those who approve the methods. But this freedom would not exist if the support of the whole depended on the gifts of those whose favor had to be secured by speech or by silence.

II. Settlements should have no platform, no creed religious or political to inculcate, no definite object to gain. They should not be associated with any party or sect, they should not aim to teach socialism, individualism, trades unionism, or teetotalism but should include if possible among their residents representatives of these and of other views. The moment a settlement holds up any definite object, the supporters of that object will try to give it more and more the character of a machine. They will shape it according to an approved pattern, they will limit individual freedom lest it interfere with the main object, they will demand to see results and compass sea and land to make a proselyte. On the other side the neighbors, not understanding any show of devotion, will say, "We understand, it is not for nothing the resident comes to our club, serves on the board, or relieves the poor; he would make us churchmen, unionists, or teetotalers."

A settlement should include among its residents men who are strong advocates of different policies, and it should be possible for it to have representatives of these different policies sitting at the same time on the same board. In this way an object lesson might be given in the many-sided character of truth, and a new sort of respect for opponents developed. It ought to show that there is a human spirit which is as strong as party spirit and a blow given to the skepticism which more than any other hinders the progress toward the kingdom of heaven, the skepticism which is suspicious of any good. "Does Job serve God for naught?" asked the devil, and it was the work of Him who bruised the serpent's head to show that it is possible to do good seeking nothing in return. It is worth in these days much patience and much misunderstanding to give a blow to the same skepticism by showing a spirit of interest which is superior to party interest.

III. Settlements must not be for the benefit of one class in the community. They must be recognized as for the common good. If

they are held to be for the benefit of the poor only, even though it be in the widest and most general sense, the policy of the settlement will be directed to a certain end, the residents will be conscious of a force driving them in a certain direction and the machine character will soon become evident.

The contact of neighbor with neighbor as man with man will become more difficult. A sense of favor is disturbing to all friendly relations, the giver and receiver both lose their ease. If those residing in the settlement think that they have come only to do their neighbors good, they will be apt to put all their strength into this machinery, and they will put into the secondary place the quiet chat, the interchange of visits, and more than this, their pride and the other's suspicion will prevent any equal intercourse.

Settlements must be recognized as for the good of all alike. The rich and cultured must use them as much for their own improvement as for that of others. They must live in them to learn as well as to teach, remembering always that their ignorance of what the poor know is as great as the poor's ignorance of what they know. The young man fresh from the university who is desirous to do good, who is zealous to be introduced to the most degraded, and is ready to do heroic things, is not the best resident. He is not equal to one who comes humbly desirous to learn, who is ready to listen to the tales and experience of the sick or struggling, who aims to be the guest as often as the host of the poor and who makes his sacrifice in silence. Settlements are started to help cure the evils of the time, but not those only which take their rise in the hearts and minds of the poor, any more than those which take their rise in the hearts and minds of the rich. They aim indeed to change many habits of the people but quite as much the habits of the cultured as of the ignorant.

The object of settlement is in one word "friendship." In the formation of friendships, neighborhood, opportunities of contact, the experience of the same surroundings, play important parts. The development of towns, which has sent the rich to live in one quarter and the poor in another, has thus made friendship between a rich man and a poor man more rare than when both lived in the same village or in neighboring streets. Settlements are simply the means adapted to modern times for bringing various classes

into such contact as will enable some of them to form friendships. It is doubtless hard for those who have enjoyed the surroundings of quiet streets and gardens to give them up in exchange for the noise and ugliness of another neighborhood to form friendships with unknown people.

It is possible only to those who see that it is on friendship between individuals of different classes, on the friendship of the high with the low among rich and poor, that progress depends. The great danger of the moment is not poverty but class antagonism, the bitterness of the rich, the suspicion of the poor. Poverty might be cured; it is less to-day than it was twenty years ago; but as long as envy, hatred, malice, and uncharitableness survive there can be no security. There must be classes in society—some rich and some poor—some skilled and some unskilled, but there need not be antagonism. Difference need not imply war. Those most distinct in opinion have been most united in feeling. There must be classes with distinct opinions and objects, but it is friendships which can prevent antagonism between such classes. They who being in one class make a friend in another have done good service against a great danger of the day.

The great evil of the day is not oppression nor rebellion, but a low, brutal nature, which is found in all classes. It is the friendship of the high which can raise or control the low, it is as the high man makes himself known that he rouses in the low man the sense of communion which makes him henceforth turn from feeding with the swine. He does more against the evil of the day who makes a friend than he who founds a society. Christ, who saved the world, died leaving behind twelve men whom He called His friends.

But now the practical questions may be asked, "What can a man do who takes up residence in a poor neighborhood? How will he spend the time left to him after he has done his own business?" Well, the obvious answer is, let him take part in local government and serve on the committees or boards whose work it is to look after the health, the order, and the well-being of the neighborhood.

It is one of the results of the occupation by the poor of one district and by the rich of another that the standard of health and order is lower in poor neighborhoods. Where there

are fewer citizens with sufficient leisure to serve, and fewer with the technical knowledge of the work required, and fewer familiar with what is possible, there will obviously be a laxer administration. Dirt will be allowed in the streets, repairs will be delayed, rows and fights will be permitted, and the relief of the poor will not be directed by the wisdom of experience. Good machinery invented for the common good fails in poor neighborhoods for want of intelligent direction and educated criticism. A resident can therefore hardly do better work than serve on a local board. He will perhaps be surprised at the important questions he is called on to solve and at the power these boards have over the lives of others. As guardian of the poor he will take part in arranging for the comfort of the sick, for the training of the unskilled, for the disciplining of the lazy, and for the relief of the poor. As a manager of schools he will be in close contact with teachers and children, he will be able to see to the healthfulness and decoration of the buildings, he will initiate games and excursions, reading parties and discussions, and generally increase interest and happiness.

But a man may not have time or power to serve on these public boards, what then is he to do? For him there are first of all voluntary committees in connection with these boards, committees which report cases of neglect to the sanitary authority or bring under its notice abuses which can be remedied, or visit the workhouses to comfort the sick, to help the willing, or take up the cases of the poor who need that relief or sympathy which no board can administer, or arrange for children's holidays in the country. A man with comparatively small leisure might go in one of such committees and be sure both of being useful and of making friends. Besides these there are in almost every neighborhood institutions, such as training schools and homes connected perhaps with some religious denomination greatly needing the advice and help of an interested neighbor; the clergyman of his own church will also welcome such help.

Another result of the isolation of classes is the want in poor neighborhoods of the means of higher education. Elementary education and a little technical knowledge

have been thought to be sufficient and so the people have been left with their imagination untrained and unfurnished. They have not been made familiar with great pictures, nor with the great events of history, nor with the aspirations of poetry, nor with the methods of scientific progress. A practical work for a man of knowledge is therefore to give something of the higher education, to teach himself and get others to teach some of the subjects which give joy to life and are the bliss of solitude. He might do something to take away the reproach that so many who know English are ignorant of Shakespeare, for whose sake it may be a thousand years hence people will learn English as we now learn Greek to read Homer.

But if still some one says, "I cannot serve on boards or committees, I cannot teach or arrange for teachers; what can I do?" the answer is, Become a member of a club; join as you would join in any neighborhood and spend your leisure evenings in play or talk. A man who does this may or may not see results. He may be able to introduce new subjects of interest for discussion as he brings in new experience, he may be able to give a bias to the taste for entertainment, and suggest other ways of going excursions or perhaps prepare the way for those who will teach higher knowledge. He may do this, he may do what seems nothing. The thing done—the mass of work which can be measured by the world's coarse thumb is not the important matter. He will have done little to cure the evil of the time who can only point to cleaner streets, wiser relief, and better teaching, little that is to say in comparison with what he has done who has increased good will. A resident needs first to be told what he can do and then to be warned against his own activity lest in his anxiety to do something he miss the chance of making friends.

In all true effort there is the double sacrifice, that which is involved in making the effort, and then that which is involved in controlling the effort. In the thought that settlements exist to enable men to know one another as men, will be found the best help to the sacrifice of control. He is the best resident who makes the truest friend.

MILITARY TRAINING IN ITALY.

BY A. MOSSO.

Translated for "The Chautauquan" from the Italian "Nuova Antologia."

HAVING recognized the necessity of proceeding to the reform of physical education there are two schools now which contend for the support of the public. These schools exist both in France and in Italy. One of them wishes to give to physical education a military character, by obliging boys to begin at the age of fourteen to learn the use of arms and to practice target shooting. The other school wishes to preserve the civil character of such an education and believes it is harmful to give boys firearms until they are really able to make use of them on the battlefield. It is a complicated question on which soldiers themselves are not agreed. William I. and Frederick I. of Germany were decidedly opposed to military exercises with guns before young men could serve in the regular army, and Von Moltke also thought this "playing soldier," as he called it, was injurious to a military education.

In modern times the first law for military drill among the youth was passed in France in 1791. The boys were admitted into battalions at the age of eleven and chose their own officers. In 1795 military education for young men became obligatory and *bataillons de l'espérance** were formed. It was especially in the great festivals and in the federation of the national militia that these battalions made their appearance. After the disasters of 1870 the French government again made military exercises obligatory in schools, and the law of March 28, 1882, formed the *bataillons scolaires*.† The minister of war adopted the model of a light gun for the scholars, and a decree of July 6, 1882, established a regulation for target practice. Camps were formed, a manual was published for the instructors, another for target shooting, the city of Paris offered to pay for the uniforms of the poorer pupils, and grades were created for the officers and the teachers of the battalions. It was a great undertaking, as if a fundamental institution of the state were concerned.

But now all this structure has fallen flat.

* Literally, battalions of hope.

† Academic battalions.

The poor *bataillons scolaires* are dead, and the reason for their decease is one of those mysteries of the human heart which make conservatives of the most liberal, where the education of their own children is concerned. The fathers did not wish to turn their sons over to under-officers, and the mothers feared they might be injured by bringing the barracks so near to the school. These of course are the psychological reasons. There are likewise physiological ones which we shall consider in a moment.

In a few days the Italian Parliament will be debating a law on national target practice, which has a great resemblance to the law for the *bataillons scolaires*. But the French had made rifle practice optional, though military drill was obligatory. We however aim at making it a requirement, for the law says that no boy may be admitted to promotion in the schools, or to the final degree, who does not show "he has frequented the exercises with profit." The design of the law furthermore is expressly stated to be "the preparation of the youth for military service, by means of military gymnastics and by target shooting."

But to turn young men prematurely to the use of arms is not a natural method of education. It is an artificial cultivation, like that of the hothouse. We should rather grant to the human plant the air, the sun, and the liberty of which it stands in need in order to have a robust growth. Inasmuch as the countryman is the better soldier, why hurry? Let us wait until the youth are ripe for the army and then we can place guns in their hands. The ideal of physical education, in the civil sense of the word, is the re-establishment of the equilibrium between intellectual labor and muscular exercise, which is promoted by natural gymnastics, such as games, running, jumping, walking, and all that can give grace and strength to man.

Spencer says, in his book on education, that the first condition of success in this world is to be a "good animal," and that the first condition of national prosperity is

that the nation be composed of "good animals." This is the true basis for a physical education, and the ministry of war is the least fit for caring for the well-being of man, in his animal capacity. In all the countries of Europe the war departments are that part of the public administration which is least open to innovation. In their essence military men are conservative.

Military drill, for the single reason that it demands a cerebral tension as intense as study does, is to be proscribed. In physical education, in order to remedy the fatigue of the brain, we ought to abolish all studied movements of military gymnastics, which demand regularity of rhythm or the immobility of the soldier. Any one who has been present at the drilling of conscripts must have noticed that one half of the time is passed standing in listening to the explanation of the exercises, and the other half is passed on the stretch to follow abrupt movements, which are contrary to nature and which shake the human frame without helping the health. Military exercises are the triumph and perfection of immobility. Even the tips of the gun barrels must not vacillate in the ranks, though the movement of unconstrained breathing is sufficient to cause a wavering.

Now civil education tends to do away with both military instructors and instructors in gymnastics as well. If the minister of public instruction wished it the schoolmasters and young professors in the higher institutions would busy themselves with physical education also. This has always been the case in England and it is now being done in Germany and France. In America when the president of a college publishes the schedule of studies, or an advertisement to draw young men to his institution, he always states that especial care will be taken of the physical education, and gives the names of the teachers who are employed in this way. And the higher they are in dignity and in academic degrees, so much greater is the reputation of the college. Among us, who busies himself with physical education? And yet how useful a little motion would be in our universities! But the law to be discussed this session turns the bodily training of Italian youth in exactly the opposite direction, and all our physical education in a few years will be a monopoly in the hands of sergeants and corporals.

A serious defect in modern education is that we make our young man too much of a slave

and curb him in every way by never letting him act in his own way. Excepting England, this defect can be called one common to all the nations of Europe. Educators are seriously considering the results of this constant pressure on the brain of our youth, the clipping of its natural inclinations, the deforming in one common mold of the brain of man, as do certain savage tribes, who compress the skulls of infants so as permanently to distort them. Military discipline, drillings, maneuvers are most excellent to repress spontaneity in movement, to emasculate the youth, to rob boys of their gaiety in games, to make them grow old before their time, to suppress all originality, and to pervade society with automatic models, types of those unfortunates who, in the struggle for existence, are not able to originate anything and await always a command and a push to set them in motion.

But when we leave military drill for the subject of target practice we enter on another phase of the question, which is not so important perhaps, but which has its weight in a decision of the matter. Every shot from a gun is a physiological experiment on the acuteness of vision and the strength of the arms. In other words, the act of shooting is a kind of optical gymnastics, and perfection in it is attained not so much by actual practice as by external conditions. It is a known fact that country soldiers are better marksmen than those raised in the city, for the former, living always in open space, see distant objects better. City life tends to make us nearsighted. So the arm of the countryman is stronger and his nervous system calmer. In Germany archery is more common than among us, and at Leipsic even the university professors used to shoot with us, whenever there was a merrymaking among the students.

To train young men in shooting at a mark, a rifle is not necessary, an air-gun is sufficient. I have asked many officers how much time soldiers need in order to learn target practice. The answer was unanimous. They learn in a month, or they do not learn at all. Progress after the first sixty or one hundred shots is very slight. Besides, firearms are being perfected so rapidly that target shooting also will become easier. The weight of the gun has diminished about half a kilogram* in a few years, and this gives greater precision in

* A kil'o-gram is a weight of a little over two pounds; to be accurate, 2.2046 pounds.

aim because the arms tremble less in holding the gun against the shoulder. Also the new explosives, by giving a much greater velocity to the projectile, will increase accuracy of aim because the curve of the trajectory* is less. I have heard them say that the Alpine troops, with the new gun of 1891, lodge twice as many balls in the target at the same distance as they did with their older equipment.

The United States is the only country where the experiment of obligatory target practice has been made. In 1790 a law was enacted by which all persons of eighteen years and more, available for military service, should be trained in arms, and no one could vote without having a paper certifying he had undergone the drill. But in America also this requirement fell into disuse. Only after the war of 1860 was there another momentary awakening of the military spirit, and now the conditions of America in this respect are like those of Italy and Europe.

Target shooting still holds its own in Switzerland for local reasons, due to the natural formation of the country. Hunting is kept alive there by its mountains and forests, while the legends of the nation make the marksman most honorable among his fellows. Not a festival is held there but all flock to it from the surrounding country, to shoot at the target, and the victors are crowned with wreaths and carried in triumph. But elsewhere in Europe the tradition of the cunning archer has not survived the invention of firearms.

While the gun has become lighter the knapsack has remained the greatest burden of the soldier, and rather increases in weight than diminishes. In all Europe the soldiers are laden in one and the same way. They are given the greatest weight which they can carry and yet march. In place of the heavier gun the number of cartridges allotted to each man has grown, until for this new rifle he carries one hundred and sixty-two shots instead of ninety-six. In time of war the knapsack is all the heavier, being the tent, the cupboard, the wardrobe, as well as the ammunition wagon, of the soldier. If we weigh the uniform of our infantry, the knapsack, the arms, munitions, and provisions, we find that every private in the armies of Europe carries on the average twenty-eight kilo-

grams. The knapsack when packed weighs almost ten kilograms, without the cartridges, which weigh of themselves three kilograms. When I see a regiment on the march I confess to a feeling of sadness in thinking that nothing is done in our schools, with so much gymnasium work, to prepare our sons to suffer less on the road and to carry their knapsacks with less fatigue.

Lagrange called our gymnastics "monkey gymnastics," and this criticism would not be a small matter even if we men were not anatomically so different from monkeys. They are more flexible and lighter in the muscles of the lower part of the trunk, while we, by the fact of being obliged to stand, have our hips more developed, and heavier than those of any other animal. Monkeys have for climbing, for instance, both their hands and feet and a prehensile tail. We, however, must raise ourselves by the strength of our arms alone. German gymnastics, made with the rings, the horizontal bar, ladders, and parallel bars, are injurious also in this, that they neglect the field of military life and do not take into account the mechanical laws of physiology and the examples which nature offers us.

The next point in military education is the preparation for marches. In the first four weeks after the declaration of war in 1870 eight battles were fought, which removed from the scene of action the French army and broke down the empire of Napoleon. Many of us have read the terrible pages of Zola's *La Débâcle** but few of us know about the prodigious marches which were accomplished by the German soldiers to prepare the hecatomb† of Sedan.‡ The plan of aiding Metz, boldly conceived, failed by reason of the extraordinary marches performed by the German armies, which turned suddenly to the right and encircled Sedan. For six consecutive days a great part of them covered

* The overthrow or the downfall.

† [Hék'a-toom.] From a Greek word meaning literally a sacrifice of one hundred oxen, but commonly used in a general sense of any public sacrifice; any great sacrifice of victims, any great slaughter of persons.

‡ In the Franco-Prussian war the French had retreated after several defeats to the neighborhood of Sedan where a battle was fought September 1, 1870. The German troops drove the French from all sides to this fortress, where, nearly surrounded, wholly defeated, and without provisions and defenses, they were obliged to surrender. In dead and wounded they lost in the battle and during the few days preceding it, an army of about 150,000 men. The news of Sedan created intense excitement through France.

* [Tra-jék'to-ry.] "The path described by a moving body under the action of given forces; specifically, the curve described by a projectile in its flight through the air."

as many as twenty-two kilometers* a day, keeping in contact with the enemy, obliged to obtain provisions by foraging, and marching over poor roads under a rain which lasted for several days.

In the records of Italian armies there are also instances of memorable marches. During the campaign of 1866 Ricotti's division made a forced march of fifty-five kilometers in thirty hours, and, later, one of sixty-seven kilometers in thirty-three hours.

These are samples of marches which should inspire those who propose to undertake the physical education of our youth. Endurance in marching and speed in it are always the most important factors of victory. Napoleon the First was celebrated for the celerity of his movements when engaged in a campaign, and Moltke summed up the science of war in his famous sentence: *Getrennt marschieren, zusammen schlagen*.† Unfortunately it is the weakest among the soldiers who set the pace for the whole army.

Sound-lunged men, those who are in the active army, represent the third or fourth part of those who will be under arms in case of war. The remainder of the army in the field will be made up of artisans, clerks, and farmers, who must shoulder the musket and strap on the knapsack, before they are in condition for the march. After the first combat with the enemy the ranks must be replenished by another levy of unseasoned recruits, who will be left by the roadside and will encumber the ambulances and hospitals, incapable of service and robbing the wounded of their places.

Therefore he who wishes an armed nation must turn his whole attention to the weak men and correct the defects of city life, which cause nearsightedness, dry up the human frame, cause atrophy‡ of the muscles, diminish the resistance to bad weather and render us less fit for the fatigues of war. To obtain this result it is useless to favor competition, and perhaps it is harmful, because those only who are best endowed by nature get the prizes, and it creates discouragement among those who feel they cannot compete with their betters. It is useful to have societies for the promotion of the various kinds of sport, such as gymnastics, fencing, target

shooting, and swimming. The authorities must, however, try to improve the average strength and vigor of the nation, not by perfecting those who are stronger, but by strengthening the weak, who constitute by far the larger part of society and of the army.

Some intelligent officers have proposed that the order of tallness in the companies be changed. On the march they would put first the shortest troops, and they, by giving the rhythm and the measure to the others would obtain greater speed in the whole body. This seems paradoxical at first sight but it is none the less true, and we should do the same thing in physical education: abandon the strongest to themselves and take especial pains with the less robust. In this way physical education will take on a more scientific character, which means a rational education for the youth. The old empiricism* of German gymnastics and the new militarism† do not avail in obtaining harmonious development of all the organs. In 1870 there were French soldiers who began their march in July and did not stop until the following May. In modern warfare he conquers who has the greatest number of dead and wounded, who has been able to march the most quickly and the most steadily. A French physician, Dr. Kelsch, said that during the war of 1870 twenty days of campaign were able to eliminate two fifths of an army corps, and that this happened before the French army had fought a single battle.

Gymnastics in schools and colleges are now wholly directed to the development of the arms. They do not consider seriously the exercise derived from walking and do not tend, as they should, to make our students robust. We ought, therefore, to change the system and give greater importance to walking, to endurance in running, and to speed in running. In the great maneuvers of 1890 experiments in running were tried on some French troops in Brittany. A platoon, with arms and baggage, covered fifteen kilometers in an hour and a half as a minimum, and in an hour and forty minutes as a maximum. To obtain this result they increased their speed gradually up to the sixth kilometer.

* A kilo-mē-ter is equal to a little more than half a mile, or, to be exact, to .62137 of a mile.

† "March apart, fight together."

‡ [At-ro-phy.] A wasting away.

* [Em-pir'i-sis'm.] Reliance upon direct experience and observation rather than on theory; especially undue reliance upon individual experience.

† [Militariz'm.] Addiction to war or to military practices.

France is where the most important studies on walking and running have been made, both theoretically and practically. And the results of the observations there are that these kinds of exercise have a most beneficial influence on the health and on the increase of bodily strength. The investigations of Dr. Roblot have shown that with the prolonged exercise of walking one obtains a greater expansion of the thorax and an increase of vital capacity.

German gymnastics were promulgated and accepted for two reasons: because they were believed to have a scientific basis and because they were considered useful to military life. But neither of these has resisted criticism. Until recently educators and physiologists had been content with stating that German gymnastics were useless and tiresome. Now they begin to say that they are harmful. I affirm this also because they give too great importance to the development of the arms, in comparison with the legs. The use of apparatus which compels the boy to leave the ground and to lift the weight of his body by his arms, causes very great contractions of the muscles, which are harmful to them. Therefore the exercise must be interrupted, in order to rest the muscles.

Walking and long runs have from the physiological and military points of view a greater importance than the other gymnastic

exercises, because by putting in motion greater masses of muscles than those of the arms alone, they accustom the nervous system and the heart to the wear and tear of fatigue. Breathing well is a habit and an immunity which we acquire by the action of fatigue, and it can be compared up to a certain point with the immunity which we acquire by the use of tobacco and alcohol.

There are, however, more serious reasons for considering German gymnastics harmful. It is not possible to increase, at the same time and equally, the vigor of the arms and legs. The preponderant development of the nervous centers which move the arms limits the energy of those which move the legs. An officer in the Swiss army published last year an important account regarding the results of gymnastics and walking. "I have had," he says, "under my orders forty-six recruits who were all well up in gymnastics. During the first two or three weeks they made the best platoon in the company, but afterwards they were excelled by the other platoons, whose recruits became gradually hardened by the marches, and who felt the weight of gun and knapsack less. At last the platoon of gymnasts became the weakest of all and succumbed the first to the fatigues of marching. Had they not had a prolonged instruction in gymnastics they would have made a model platoon."

THE PRINCIPLES AND PRACTICE OF DEBATE.*

BY J. M. BUCKLEY, LL.D.

FIRST ARTICLE.

DEBATE implies more than one person. "Debating with one's self" is a figure of speech; antagonizing of one idea by another, testing the report of one sense by one or more of the others; comparison of one fact with another, or weighing conclusions in a mind not yet decided, is simply a species of reflection. Hence debate consists of a whole mind vindicating an important and established conclusion, against another whole mind whose conclusions are opposed in whole or in part to those accepted by the other.

Debate implies differences of opinion, belief, or conviction. A difference of opinion

finds the intellect calm, unless personal vanity, ill-temper, party heat, or other passions are enlisted in a mere desire for supremacy. Belief is much stronger than opinion and generally closely connected with great interests: hence a disagreement excites the whole nature of the participants. But when belief has become conviction, and convictions are opposed, the intellectual and moral being is set on fire. If there is no disagreement of opinion, there can be no debate; should there be a disagreement in belief, there is likely to be discussion; if convictions are antagonized, there must be controversy.

In the full and proper sense of the term, debate implies equality. The lawyer must not debate with the judge in the trial of a

* Special Course for C. L. S. C. Graduates.

case, unless it be allowed by condescension. Employees are not permitted to debate with their employers, though they may suggest matters for their consideration. Where family government is maintained, nothing of the nature of debate is allowed to minor children, whose opinions and wishes, however, may be respectfully expressed. Though for intellectual exercise and improvement parents and teachers may permit verbal controversy, the maintenance of a proper dignity on their part requires recognized or unrecognized restrictions. As the consequences of a disregard of this principle are obvious, it must be acknowledged that debate implies equality.

Debate having a practical end in view involves co-operation. Were men isolated, each pursuing his own ends, neither helpful nor harmful to his neighbor, there would be no place for discussion, or any of the movements of the mind essential to the exercise. Every organization whose final decisions are authoritative must allow and regulate debate. In a democratic republic such as this, the simplest form is the town meeting. Here all participants are theoretically equal, and practically so except as character, experience, or the use of the means of influencing decisions by persuasive appeals are possessed in a greater degree by one than by another. To preserve such a meeting from the noise and incoherence of a mob, there must be orderly methods of procedure. A majority determines when the debate shall end, and the final vote becomes the law of the town.

When, having listened to testimony, and the exposition of the law, a jury retires to deliberate, all are equal. No rules can here be made; as absolute unanimity is necessary to a verdict, a single dissident member may prevent agreement if not allowed to speak until satisfied. If there be but one judge he may reflect, but cannot debate; but a bench of judges must discuss. Members of the legislatures, whether of the state or federal government, exercise the right on equal terms. Corporations, stock companies, boards of direction of banks, benevolent enterprises and colleges, trade organizations, labor unions, chambers of commerce, medical and bar associations, medico-legal, geographical, astronomical and literary societies, secret orders, churches, local boards, executive bodies, various consociations, synods, general conventions, and assemblies, all require freedom of speech and rules regulating its exercise

upon the subjects upon which they must decide. From these facts it appears that a knowledge of the principles of debate and facility in its practice, according to the environment in which it is to be exercised, is essential to the performance of the duties of citizenship, and an extended influence in any sphere of life.

Debate may be spoken or written, and in either case private or public. Private oral debate may be a conversation between two persons; private written debate a correspondence. The presence of spectators in the former case, and the circulation of the correspondence among friends in the latter, may give private debate a semi-public aspect.

The object of private oral debate should be to induce the opponent to come to our way of thinking. That is to lead him to give up the views he now holds upon the debated topic, or to modify them by enlargement or restriction, and accept ours. The first principle should be to preserve self-control, and to avoid everything adapted to excite him whom you would convince. For if the tone, manner, or anything else of one makes the other angry, there is no hope of conviction. The consequence of this is well stated by John Wesley:

"May I not request you farther not to give me hard names in order to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the further from you, and so get more and more out of the way. No, perhaps if you are angry, so shall I be too; and there will be small hopes of finding the truth. If once anger arise *ὥστε καπνός** (as Homer somewhere expresses it), this smoke will so dim the eyes of my soul that I shall be able to see nothing clearly."

In private oral debate, the first requisite is an exact definition of the point at issue. This in a large majority of instances would supersede the necessity of discussion; for after hours of earnest, and sometimes rancorous debate, it is found that each is opposing what he erroneously thought that the other believed or maintained, and that the difference of sentiment did not exist, or was of trifling importance.

Definition is not merely to use a word, or settle the meaning of a term. A word used improperly, if both agreed that it should mean a certain thing, would guide a discussion;

* Like smoke.

whereas a word used in its exact significance might fail for the purpose of a definition, unless both understood it and accepted its meaning. The time spent in ascertaining precisely what each means, before the argument begins, is never wasted.

If the purpose were simply to confuse and overthrow the opponent, it would be wise to try to make him angry; but the primary object in this case would be unworthy of the person who did it.

The rule of next importance is to adhere to the point. The average debater cannot or will not do this, but brings in side issues, unduly elaborates the unessential, hastens over the significant, is constantly in fear of being entangled, and is therefore a mere intellectual dodger, or else refuses to affirm anything. Some are reckless, and endeavor to bear down all opposition by mere vociferation. To be able to keep to the point, and to hold the opponent also to the question, are essential to profitable private conversational discussion.

Never to interrupt is equally the dictate of wisdom and courtesy. If your opponent be in error, the more he talks the more inextricably will he involve himself: if he is right, you, if honest, wish to know it. Allow him to continue, then, if there be time enough, but attend to everything he says; carry it in your mind, and be ready to answer when your opportunity comes. Should he interrupt you improperly, which is likely to be the case if you say anything of importance, respond pleasantly that you listened to everything he had to say, and ask the same courtesy of him. Should he advance anything new, into which you desire to look, if possible adjourn the conversation until you shall have had time to investigate. Should it be as he says he may be making an improper use of it; or you may find a full and fair answer. If, however, you must speak at once, be prepared to show that whatever the meaning, it is not decisive of the question; which can be done by producing facts or reasonings for your side equally as important as this appears to be for his. By this means you will teach him that there is a great deal to be said on both sides. The average man is unwise enough to think that there is little of importance to be said against his views, and is liable to be inattentive to those of others. Of all men these are the most easily entrapped, but it must be done gently or they become angry.

It is well by mutual consent to suspend

for a while a conversation upon a topic upon which there seems no prospect of agreement, and then return to it; meanwhile conversing pleasantly upon different matters.

Debates between two persons at a dinner, in a parlor or drawing room, where the assembly was brought together for general conversation, should not be pursued. Many are a long time in learning this. The tendency has its roots in pugnacity and conceit, from which fools are never wholly free. Wise men outgrow them, and when in later years they recall the endurance of their friends, it is an occasion of wonder and gratitude. A brief, lively exchange of views on a burning question, of the nature of a *jeu d'esprit*,* is pleasant if in good temper, but nothing further should be indulged. Who has not seen two pugnacious men transform what would have been a delightful social occasion into an ill-mannerly dialogue on the verge of outbursts of anger, their voices growing more loud and harsh, until most of the company wish themselves away?

In cases where one of the debaters is obviously superior in intellect and acquirements to the other, the less thoroughly equipped may often avoid embarrassment and make substantial progress by propounding inquiries to the superior. It has been well said that many a man will be able to ask a question who would never be able to make a speech. Such a person, by the exercise of common sense, may make an inquiry which will expose the weakness of an erroneous view to one whose mental endowments are far greater than his own. Objections placed in the form of questions are admirably adapted to elicit the best that can be said. The superior, if he designs the improvement of the other, may assist him to reason by well-directed questions.

The invention of the method generally known as the Socratic† is by most critics attributed to Zeno the Eleatic.‡ By him it was employed to entrap an opponent into making important concessions, the logical conclu-

* A French expression meaning a play of wit, witticism.

† "The art of inducing interlocutors to develop their own ideas under a catechetical system." The art of questioning.

‡ A Greek philosopher of the fifth century B.C., who lived at Elea, a Greek colony in southern Italy, and was one of the chief disciples of the Eleatic school, the general spirit of which has been defined as an attempt to refer all science to the absolute and pure ideas of the reason.

sions from which hopelessly entangled and overthrew him. As Socrates made great use of this method, some have alleged it against him, charging him with disingenuousness. To this the reply has been made that he never did it to confound virtue, but to expose vice. It is a very useful method by which to confound conceit and expose ignorance. Christ used it in His most important conversations against Pharisees, Sadducees, and all the classes whose opposition He encountered. Thus He revealed the moral state of the young ruler to himself, and by its means preached a powerful sermon to those who asked him if it was lawful to give tribute to Caesar.

Holyoke, in his "Hints on the Application of Logic," suggests to those who are shy of taking part in debating a topic lest they should not be able to sustain themselves, to put the objection which they may have to what has been said in the form of a question, asking some one of the company to tell him what he would say in reply if that objection were urged, and "if to this answer you have an objection further, put that also in the querist form."

Preparation for oral private debate and the practice of it when necessary, fit a person for the duties of the jury box, for boards of bank direction, and for participating in the work of all small bodies. In such small assemblies it is not necessary to declaim. Nothing more ludicrous can be imagined than a man strutting about a room ten or twelve feet square, gesticulating as though he had a thousand before him, growing red in the face, and speaking in tones that could be heard at a military review. The most influential speeches are frequently but a sentence in length, but coming from capitalists, or men of approved sense in the community, answer half an hour of frothy declamation. To be master of all the business and to attend to it are sufficient.

It is not to be supposed, however, that a person is prepared for such debate unless his mind is filled with the matter, and his convictions clearly formulated. This remark is well illustrated by an answer made by a great banker to a friend who perceived that he despatched business involving millions of dollars every day, apparently with the greatest ease, and usually in monosyllables.

His friend said, "How do you dare to proceed so rapidly where such great interests are at stake?"

"Nearly all are decided upon a principle

which I have settled at my leisure, and in harmony with facts which I have authenticated."

So if a body of stockholders are to decide whether to water the stock, each one before attending such a meeting should determine what he wishes and why, what will be said against it, and how to answer. This done he is prepared to participate as he may see fit either in extended remarks, or by an inquiry.

Being present by courtesy at a meeting of a board which decided a far-reaching question, I was astonished at the brevity with which the controlling spirits spoke, and unable to understand their influence until elaborate expositions were made to me privately of what was involved.

Debates upon papers in literary and analogous societies are more of the nature of conversations than of formal debates. They should be free from acrimony and attempts at oratory; the courteous colloquial being the ideal style. The author of the paper, if adversely criticised at any point, should be commended wherever it is possible. Though his ideas are wrong he has earned such commendation if his paper exhibits ability, and affords evidence of care in preparation. If upon the whole it is disapproved, and regarded as entitled only to contempt, that is most effectually expressed by declining to speak of it at all.

Written private debate is simply a correspondence giving the participants the great advantage of time for reflection, the verification of references, and search for adequate answers to what is alleged against their views. Such exchanges of thought take care of themselves. Each man being interested is at his best. It is only necessary to suggest that anything of the nature of satire in writing is always tenfold more offensive than when spoken. There is no pleasant countenance, friendly eye, or sympathetic tone to take off its edge. The tendency is to think it over and magnify it. From this arises either an unwillingness to continue the correspondence, indifference to its result, or retaliation in kind.

In the early part of this century, both in England and America, such correspondence was very common. Letters are extant, written by the very greatest men to their opponents in youth, and in them may be found the germs of the principles advocated by

them after their fame had gone out through all the earth. The early correspondence of Clay, Webster, Calhoun, Franklin, the Adamses, Jay, Hamilton, Jefferson, and Madison, reflects as much light upon their subsequent careers and attitudes as the more formal documents of "The Federalist" and their speeches in the halls of legislation. I do not refer to their epistolary correspondence, but to the arguments which they wrote to each other for conviction, confirmation, or comparison. The eminent theologians of the same period reveal the existence of a similar custom with like effects. There is reason to believe that the newspaper has had the same effect upon this practice which is perceived upon conversation. As everyone is supposed to have the current knowledge possessed by others, under the influence of the assumption, conversation is reduced to anecdote, and correspondence to a schedule of facts or ideas, interlarded or closed with expressions of esteem or thanks for favors received.

With respect to public written debates, the first consideration is that others besides the participants will read and judge; that very speedily after such a debate begins they will become partisan,—some upon the subject, more upon the debaters. If the object is to convince, every possible effort to avoid the complication of the person with the argument must be made. Clearness, brevity, and condensation; the use of words in their usual sense, simple and easy to be understood, are essential to success. Brevity and condensation usually go together, but either may be carried so far as to diminish clearness, and this should not be allowed. There should be no hesitation in using the same word frequently, if the idea which it expresses is important to the main argument. What would be a defect in an oration, a description, or a fiction, may be virtue in argumentative writing. There are very few synonyms. An error upon this point will, therefore, certainly lead to misunderstanding.

Written public debate may be conducted in various ways. It may be restricted to two articles, one by the representative of each side; or there may be an indefinite number of articles allowed, or two main articles with rejoinders and surrejoinders. In the first instance the first writer should define, explain, prove, reply to objections, and close with a condensed statement of the whole case. This order should be followed what-

ever may be the rhetorical style employed.

In the second case the affirmative side should carry forward an orderly evolution of positive arguments, reserving a review of objections until they are stated by his opponent. In the third case the method of the unfolding should be in substance the same as that used in the first; for the rejoinders and surrejoinders will consist of brief statements, relieving misapprehensions, and pointing out the weakness of an argument or an objection.

The writer on the negative side of such a debate may content himself with showing the inconclusiveness of considerations advanced by the other, and so completely entangle or overthrow him as to leave no necessity for positive work. But as this in most cases would leave a subject unsettled, it is more courageous and satisfactory for him, after having shown the errors of the opposite view, to advance tentatively at least what plan he would propose or view he would maintain if called upon to treat the subject *de novo et in extenso*. *

The prejudice of the readers must be considered. A man unsound upon the Trinity, arguing with an orthodox believer upon the nature of inspiration, if the latter be the main point, will be wise not to refer to his heterodoxy. Nor would a person opposed to free coinage strengthen his case by betraying his views upon a protective tariff.

In the use of quotations nothing superfluous should be introduced, but everything necessary to represent correctly the author quoted from, as well as the views of the writer, should be given. An error in quotation gives the opponent an opportunity to impute carelessness, or intentional deception, thus diminishing confidence in what may be subsequently said.

Disparaging personalities in written public debate are boomerangs. If your opponent is guilty of lying, it is not necessary to call him a liar. To place the passage containing the lie in parallel lines with the facts, to demonstrate that he knew them and point out the purpose to be subserved by misrepresentation, is sufficient. The *onus probandi*† is then thrown upon him. Either directly or indirectly, to call a man a liar or no gentleman, a bigot or a fool, justifies him in declining to offer any further proof, and gives

* Latin. From the beginning and at full length.

† Latin. The burden of proving.

him the case. He may as a gentleman refuse to have further discussion, whereas the other method compels him to come forward and vindicate himself if he can. For a Christian to use objurgatory* language is especially obnoxious and demoralizing. It should be a fixed rule of every one taking part in such a debate never to begin a personal attack in this sense, and never to reply in kind unless it becomes necessary as a matter of conscience,—a rare, though perhaps an occasional occurrence.

Phrases are common which are merely stupid padding, or disparaging personalities. Among them are "Every candid man holds," "No intelligent person can fail to see," "The person who holds this cannot be both intelligent and honest." If your opponent holds what is referred to in such phrases, they charge him with being uncandid, unintelligent, dishonest, or all. To refer to the grammar or rhetoric of an opponent is beneath the dignity of a person of character and position. To introduce interrogation points, "*sic*,"† and other characters or derogatory remarks or

words into quotations from him is contemptible. The question is not as to which can write better English, but what is truth in the issue joined. Persons will forgive an extemporaneous outburst, even if more or less malicious; but they will not overlook a deliberately prepared ungentlemanly or angry paragraph. Such things evoke retaliation, distract attention from the question, arouse all the friends of the attacked, and put them in a condition not to agree with anything that the writer says. For a Christian to do so is especially obnoxious and demoralizing. From this it by no means follows that we are not to state everything that truth allows upon the main question, regardless of the predicament in which it places an opponent. So much the worse for him if he cannot endure the truth. If the truth proves him to be a liar, or egregiously and not blamelessly in error, it is a service to the community to reveal it. If it is necessary to reprove his methods in the argument, it should be done in the spirit of the injunction, "Considering thyself, lest thou also be tempted."

* A Latin derivative from *ob*, before, against, and *jurgare*, to chide, scold, blame. Containing censure; culpatory.

† Thus, so. The word is frequently inserted in brackets in quotations after an erroneous word or date, an

astonishing statement, or the like, to emphasize the fact that the statement quoted is exactly reproduced.

SUNDAY READINGS.

BY CHARLES WAGNER.

[January 7.]

IS the world old? The Preacher thought so. *There is nothing new under the sun*, said this disillusioned old man; and the impression of senile lassitude which these words betray has left an echo running through expiring centuries and worn-out lives. Everything is old; everything has been said and resaid, seen and reseen. There is no more freshness, nothing that has not been published abroad. The words "wonderful, unforeseen, admirable," or simply the word "new," are terms of a vocabulary out of use. The qualities which they express have ceased to exist. The sun is old, the world, the bald mountains, the riven rocks; old is human life and all that it contains; old is misery, old is love; all our works are old; our art and literature are but old rubbish worked over. Society is so old that the new born are born old. They are worn out before they have

worked; the mark of decrepitude is on their forehead. And this impression of atrophy and decay our century has but accentuated by its excess, its feverish life, its rage to see everything, to classify everything, and to define everything. All its roads are worn. Everywhere we advance in some one's tracks. The earth and history, the material and the spiritual world, all have been gone over.

If, to escape this horrible impression of living on warmed over dishes, we try to take refuge in the bosom of the past, the old religions give the same impressions under a form still more accentuated. For them, indeed, everything has been known, fixed, and controlled in advance, since time immemorial. We live for the ten thousandth time the same life, we must repeat the same formulas that others have repeated before us and that others will repeat after us, and it will be the same till the end of time. The account of the in-

finite is made up. There is nothing more to be discovered. There is no more revelation, because God Himself, God more than anything else, is old; He has ceased creating for a long time.

Do not believe a word of this. These are the arguments and the impressions of those who confound the world with their own poor little existence.

There are times when we grow old more quickly than at others. In the days of skepticism our souls age rapidly, because they know not where to draw fresh strength. Not a spiritual conversation is there, nor a breath from the higher regions! Man makes himself dust before he is dead, and sees it not. Herein is the danger of our times,—moral drought. Let us seek, then, new springs whence we may drink while our thirst is still alive.

[January 14.]

There are, truly, things which command respect from their age, and others from being often seen; but if this is true of a relative truth, it is much more true, and indeed absolutely true, that nothing is old under the sun, not even the sun itself. Everything is new. The newest of all, perhaps, are the commonplaces which have always filled the life of man, and before which the novelties of the day, which wither and fade so quickly, count as little as the moment that takes its flight into eternity. Everything old! said over and over and thoroughly known! One must be ignorant, indeed, to say that. The truth is, that we know almost nothing, that we have only vestiges of knowledge, and that beyond them stretches that great unknown whence spring every instant the most astounding surprises. For each worn rut there are endless regions where no foot of man has trod. In the material universe, as in the life of the soul and in human society, so great is the virgin soil that what we know is as nothing in comparison.

And yet how do we know this? What relation does the portion of the world which man has stirred with the shovel and the plow bear to the immensity of space and of worlds? Exactly the same as our knowledge and our experience bear to the reality of things. The spaces we have traversed are like a child's step on the vault of heaven. Our vices, even those most frightful, cannot soil creation. What is the little foul air with which we surround our abnormal existence, in com-

parison with the blasts which blow over snowy summits and sweep across oceans?

We have repeated too often the saying of the Preacher. Youth has assimilated it. The first condition of a renaissance* of true life is to throw overboard this idle task of a *blasé*† and disillusioned octogenarian. Happy they who understand this, for it is the beginning of salvation. Unhappily there are those who have lost the ability to understand it. There are persons for whom everything is absolutely old. A society in such a state is ready for collapse and men in such a state are ready for nothingness. These things are premonitions of death, symptoms of a catastrophe close at hand. Let us leave this way of speaking to those who have reached the end of their world, and take boldly for ourselves the motto of those who are beginning it.

The first good and the first duty of a young man is to be young. To real youth everything is young. The capacity to feel and discover the newness and the freshness of the world keeps fresh its soul and life. It is curious about everything; everything impresses it, and over everything, corporeal as well as spiritual, floats for them that aureole which opens to them through finite things a vision of the infinite. Life is a revelation,—a revelation on a grand scale to humanity, and a special revelation to each individual. We lay bare the world through our own conscience and that of humanity. In vain has man loved, hated, prayed, investigated, suffered, and died for innumerable centuries. For those who are passing through it all, who are living for their own sakes and not by proxy, love, hate, prayer, research, suffering, and death are as new as at their birth.

Nature takes care that these things do not grow old. All the stains, the crimes, the impostures, the falsehoods of mankind cannot prevent there always being those who discover for themselves love, the religion of the heart, the pleasures of learning and research, just as if no one had ever experienced these things before. Nothing is truer than this. Creation is wonderfully rich. To find it poor, one must be sterilized oneself. An abnormal and artificial life produces this result. In vain do men declare, write, publish, and sing, or bewail in every key that the world is old,

*[*Re-nā-sāns*. The italic *e* indicates an obscure sound of the vowel, as given in *prudence*, *novel*.] A new birth, revival.

†[*Blā-zā'*.] Sated or surfeited with pleasure.

worn-out, and commonplace; the birds sing a denial, the roaring ocean shouts it aloud, the sun and world proclaim it louder still, and all agree that youth and growth are the eternal foundations of all things.

[January 27.]

What is Life?

Poets have called it a dream,—beautiful for some, evil for others, but without other consistence. It has been called a burden, also, and a strife. Materialistic science has tried to explain life as a series of assimilations and disorganizations; for it life is a phenomenon of organic chemistry. Philosophers seek an answer in metaphysics, and theologians in religion. In short, no one has explained it, and no one ever will explain it. The Bible says, in language of incomparable beauty: *In the beginning God created the heaven and the earth*; but it does not give His reasons nor His methods. Nevertheless we live.

I do not imagine that even the most curious await, as a condition of living, the secret of life. The wisest thing is to consider this question simply from a human point of view, which is this: Life is a fact. This fact antedates our reason. We are alive before we are conscious of it, before we have proof of it. When we reach the point of recognizing our existence, we have existed for a long time, and there is no way out of it. Man, indeed, can as little destroy himself as he can create himself. Nonexistence, as well as existence, is beyond his power. But once we recognize that we are alive, we must consider this fact, that we may act accordingly. Though we cannot explain it, there are a thousand ways of appreciating or depreciating existence, of using it or abusing it.

Human life appears to us the flower of the life of the globe; and the life of the globe, at every stage of its evolution, presents itself as the highest result of all the hidden labors of the active forces of Nature. Life is the result of an immeasurable number of preceding efforts. For our instruction geologic strata unveil their mysteries to our eyes, and show us, through successive forms, a constant advance toward perfection. The archives of human history depict the life efforts on a higher plane, and under aspects more impressive, because they appeal more to us.

Our life then is a result; but it is impossible for thought to grasp its endless chain, reaching back into the night of time, without D-Jan.

feeling obliged to prolong the chain into the future. In truth, if life is a result, it is a promise also. It is the most eloquent form of aspiration and design. For as we live through a power we do not control, so we bear within us the results of struggles in which we have not participated, and we virtually contain the future. Engrossed in its advance which astonishes us by its rapidity or its slowness according to the moment, we are as it were enwrapped, despite ourselves, in that first cause which has originated all things, makes them what they are, and leads them through every stage of transformation to the end indicated in their very essence. At the same time we feel that we can draw away from this first cause or draw closer to it. We enjoy a kind of free-will, limited by our very nature, which constitutes the basis of our liberty and our responsibility.

In a word, our life is the *résumé* of long labors and the prophecy of a whole future. We can join in these labors, and can collaborate with the future, or we can antagonize them and it. If we rise to a religious conception, we can state this certitude in this way: Our life is the grand combined work of God and humanity, and their great hope. *Man is the expectation of God.* In thus speaking we affirm the value of life as against those who despise or depreciate it. We affirm it not only against the disciples of nothingness, but even against certain religious ascetics, who confound in the term "worldly vanities" the artificial life which is the result of our errors, and our faults with life itself. With their gloomy views as to our wretched existence, they actually have the air of creditors of the Almighty, declaring the present world in bankruptcy. At the very least, according to them, the earth is only a badly planned colony, an enterprise which has failed, which is only supported at the expense of the mother country, and which is no credit to her.

[January 28.]

I am going to dwell further on this way of taking life, for I wish to make it clear that it is not the result of fantasy, but entirely in the nature of things.

La Fontaine has said,—

*On a souvent besoin d'un plus petit que soi.**

*One often has need of some one smaller than himself.

To appreciate life man has need of some one smaller than himself, and I affirm that above all does civilized man, the man of letters, or the young student accustomed to a life of thought and to investigate the real reasons of things, need beings simpler than himself, in order to thoroughly understand existence. In proportion as he submits his life to analysis and to rational examination, is he tempted to confound it with what he has learned, and to find in it only that which he has seen or thinks he has seen. To enter thoroughly into the facts of life, its power, its stubbornness, the invincible animation in it, it must be observed among simple people, who hold it fast with all the energy of unconsciousness.

When one lays down at the outset of his life a syllogism,* and deduces his existence and its purpose from certain arguments, he has built on a very frail foundation. You have often seen little children playing at the foot of large rocks and propping them up with wisps of straw or bits of rotten wood. Life rests on our arguments as the rocks on these fragile supports. If it had only these for support, it would long since have gone down in nothingness and despair. The reasons which man gives to himself for life are always insufficient. It is important to declare this; for it is not a weakness, but a strength. Life ought to be taken as are the rocks, the mountains, as are the stars of heaven; that is, as are all realities against which—Heaven be praised!—we are powerless, and which exist of themselves alone.

It is taken thus by those simpler beings to whom I have alluded. I mean animals and children, and that healthful and robust class of the people in whom lies the reserve force of life, as the reserve force of rivers lies in the glaciers. We are in the habit of saying that these beings are under the impression of the moment, that the present governs them. We can say more truly still, that

at the moment of strong impressions there is for them neither past, present, nor future. They hold life *sub specie aeterni*.* I have in mind especially children and persons such as I have just now described, and who, I admit, are rare. They are truly alive, because their impressions are wondrously strong, and they show it. Everything is real and stable to them. Recall the memories of your childhood,—the paternal roof, your father's and your mother's face, the smallest tree, the least stone, and above all, in the world of morality, the positive and clear-cut distinction between good and evil which characterizes a child, and often puts to shame grown people.

Later on the idea of time and of relationship intermingles with a crowd of memories which deaden these impressions, but all that is seen, heard, or touched in infancy is clearly defined. Existence, with its fixity, its necessity, its sculptural reality, appears to the child and to the simple-minded man as a vision of eternity. This is why their tears are so touching, so real, so despairing, and their laughter so joyous. Childhood and the people have not discovered that melancholy and unwholesome phrase,—Life is a dream. There is only one word to designate their feelings as to it, but the word is perfect. They believe that it exists.

Are we not here in agreement with that most living of men, with Him who said, *I am the life*? Has He not said, "Consider the birds and the flowers"? Has he not said, "Be like little children"? And this is, in truth, our answer to the question, How must we take life? To take life as a fact, a primordial fact; to consider it as a real thing, important in all parts; to take it *au sérieux*;† to take it as does a happy-hearted, healthful, thoughtless child, as do the people who have not undergone our intellectual dislocations,—this is what must be done if we would still feel its powerful, never-failing tide—if, in a word, we would be young. This is its foundation stone.‡

* "The regular logical form of every argument, consisting of three propositions, of which the first two are called the premises and the last the conclusion. The conclusion necessarily follows from the premises; so that if they are true, the conclusion must be true and the argument amounts to a demonstration."

* As being everlasting; literally under the figure, the appearance, of the eternal.

† In a serious manner; seriously.

‡ From "Youth." New York: Dodd, Mead and Company.

WHAT IS BIOLOGY?

BY PROFESSOR FRANKLIN P. MALL.

Of Johns Hopkins University.

THE term biology is used in such a variety of ways, and by so many specialists in different lines of work that it is extremely difficult to give a clear definition of it without evoking contradiction from many quarters. The reasons for this are very apparent when we consider that a biologist may be a zoölogist, botanist, etc., or only a biologist in the general sense. This shows that the term, regardless of its origin, has a different meaning according to the kind of specialist that employs it. In addition to this difficulty we have another in the geographical distribution of the various schools of specialists. In different countries the term biology is more or less loosely attached to one or the other of the above departments so that, in certain cases, it may be wholly monopolized by any one of them.

The general tendency in America is to consider biology as composed of botany, zoölogy, physiology, etc. This is by no means incorrect since the above branches all deal with living beings and must necessarily include the phenomena of life. If we attempt to define biology from any other standpoint, I fear that little headway will be made. Another definition is the study of a living being as a whole. At first sight the two definitions are diametrically opposed to each other, but more careful consideration shows them to be nearly identical.

When the structure and form of a given plant or animal are studied we call it anatomy, or sometimes, as modern usage has decided, morphology. This study may be farther extended into embryology, or the development of a more complex being from a single cell. Now it has been shown that all organisms are composed of but a single cell or of a great colony of cells. This at once compels us to ask ourselves the relation, if any, of the unicellular being to the multicellular. We cannot make much headway in this question if we wish to compare all forms of living matter at the same time so it has become necessary for certain individuals to study certain tissues; others to study certain groups, and

finally we have developed a science known as comparative anatomy.

Going into the problem a step further we find that unicellular and multicellular organisms are both independent beings, although the latter arise from a single cell while the former always has been a single cell. We can also place the development of the organisms side by side and find that the more complex beings of a certain class passed through more stages of development than the simpler of the same class. This complexity continues to such an extent that it is often very difficult, in fact often impossible, to compare one organism with another.

The above shows that from the anatomy and embryology alone it is impossible to prove that there is any genetic* relation between the various living organisms although the hint is very strong.

We have a clear idea of the term anatomy, of either plants or animals, but no one would be inclined to consider it to be biology. Neither can we consider the modern physiologist a biologist. The same applies to most botanists and zoölogists, although any of the above specialists may deal with biological as well as with physical questions. Only when we consider the living beings as a whole, or when the importance of a part is viewed from the same standpoint are we inclined to call a question biological.

The idea then that the study of a living being as a whole is biology gains strength. We can, however, extend the study of morphology through many generations, by direct observation, and at the same time take advantage of the various experiments nature has made for us.

The geologist in studying the layers of the earth's crust has given us the experiment of nature while the breeder of domestic animals has given us many of the data of direct observation.

The study of fossils, or paleontology,† has

*Greek, *genesis*, origin, source, generation. Relationship by direct descent.

†[Pa-le-on-tol'o-jy.] The science which treats of the ancient life of the earth or of fossils.

naturally dealt with the more resistant portions of plants and animals as they are the more likely to be preserved. In a nutshell, paleontology has confirmed that which comparative anatomy and embryology have already hinted at. In the deeper strata we find the remnants of the more simple organisms while in the more superficial strata the remnants of the more complex organisms are brought to light. Through all these successive geological stages there has been found almost a countless number of intermediate animals and plants no longer living at the present day.

Take for instance osteology;* it is not biology. Neither is comparative osteology biology. But when osteology is studied in connection with paleontology it begins to throw light upon living beings as a whole which is a biological question.

Many other similar examples in the comparative anatomy of plants and animals connected with embryology or with paleontology, or both, could be given.

It also has been found that heat, cold, moisture, and other agents varying on different portions of the earth have had a marked influence upon the life and form of living beings. So the geographical distribution of plants and animals has also played its part in throwing light upon the organisms as a whole and has aided in making the study of botany and zoölogy biological.

Many of the above statements were well known at the beginning of the present century but were not sufficient arguments to make most naturalists accept evolution as taught at that time. The experiments upon breeding were little known and the data not accurate until they were systematically studied and tested by Darwin. By direct experimentation it was possible to produce such marked varieties of animals and plants that they could almost be considered new species. Physics has long ago told us that coming to conclusions by means of deduction is very liable to lead to error and more liable to lead to discussion than to discovery. It is a remarkable fact that the followers of Darwin have not used his most powerful tool, experimentation, in trying to confirm his theory. Darwin did show that new species could be formed by means of selecting animals and plants in which the variation was great, but it

*[Os-te-ol'o-jy.] The science which treats of the bones of animals.

has not been shown, or only to a slight degree, what the cause of a certain variation is.

When we begin to study living animals and experiment upon them we are dealing with physiology, but to the present date most physiologists have not been experimenting upon organisms as a whole. They have rather interested themselves with the functions of the different organs and tissues but not with the general principles regarding whole plants and animals. To the extent in which they deal with the organisms as a whole their problems become biological and the physiological botanist deserves greatest praise in this respect. During the last few years also the animal physiologist has contributed to the study of biology and at present the greatest hope in biological investigation lies in his hands.

It is useless to hope that the individuals educated only in the descriptive sciences can contribute much to an experimental science for the methods of thinking and investigating are so different and the aims often so widely separated. When by experiment it is possible to compel animals to move to or from the light, when growth can be arrested or accelerated by different chemical compounds, when by varying the amount of moisture a wingless insect can be converted into a winged one it is possible for the physiologist to contribute to biology. This has all been done. We may call this environment and not be far amiss, and our artificial means may possibly, under certain circumstances, be produced by the individual itself from generation to generation, and thus cause variation to be continued, *i. e.*, inherited.

It is almost an axiom that the offspring is nearly identical with the parent but the axiom was considered of no scientific value until it was called heredity. The causes of variation are to a great extent unknown, but there seems to be a sufficient number of experiments to suggest that some direct influence upon the parent may influence the offspring. The evidence comes, to a great extent, from pathology, or the "science of disease." The realm of pathology is so great that we have in its classification practically all the subdivisions of biology, which together are sometimes called pathological biology. If we consider the rule as *normal* we can consider the exception as *abnormal*. Possibly in plainer language we can consider embryology the formation of the organism;

anatomy, the study of its parts; physiology, what they do; and pathology what they do improperly. But when a broken wheel in a machine causes it to run too rapidly we can as well say that it is normal for a pathological machine, as pathological for a normal machine. All variation, however, seems to be brought about (if we accept the natural selection theory) by means of the exceptions or pathology. As soon as the exception is established it no longer remains the pathological but becomes the normal.

So we see that pathology contributes its great share to biology and therefore must be considered one of the biological sciences. With all of its bearings in medicine it can doubly well add to the study of biology because of the comparative ease in selecting statistics and in the performing of experiments which cover the area of a continent.

During the last few years pathology has gradually become more and more comparative in nature and offers itself better to experimentation than a generation ago. It is very necessary in an experimental science to be able to control all the factors excepting the one we wish to test. An excellent example in pathology is the study of the disease tetanus, or lockjaw. It was known for a long time that in some cases of lockjaw there was an accompanying wound; in others not. These two varieties of tetanus were called traumatic* and idiopathic† respectively.

Before any further observation was made it was surmised by careful clinicians‡ that there could be but one kind of tetanus and it must be the one associated with a wound. Later it was discovered that the wounds accompanying tetanus were usually filled with dirt and the experimenters began to look to it for the cause of lockjaw. By inoculating garden soil under the skin of rats it was possible to produce tetanus in them and somewhat later the germ was discovered. The germ was next employed and experimenters were soon able to produce the disease in any number of animals and microscopic study showed that the wound in human tetanus also contained a germ which was identical with the one obtained

from garden soil. This did not satisfy the investigator and it was soon discovered that the germ produced an albuminoid compound which produced all the symptoms of the disease in animals poisoned with it. So it is not the germ which produces the disease but a poison excreted by it.

Pathologists know that diseases may be cured, or at least patients often *get well*. So they began to experiment with the blood of an animal which had survived tetanus, as well as with the products of the tetanus germ on blood outside of the body, and soon were able to make healthy animals immune* from the disease by a method of vaccination.

This series of experiments made by a host of investigators in botany, chemistry, hygiene, pathology, histology,† and bacteriology, is not only of the greatest benefit to mankind but is also biological from beginning to end.

The above discoveries do not apply to tetanus alone but to many other kinds of diseases investigated during the last ten years. At one time it seemed as if tuberculosis‡ would also fall in with the list under control and investigators in bacteriology are now as hopeful as ever regarding it. During the last year it seems as if the germs of cholera and diphtheria had also fallen into the hands of their enemy and will soon be, we hope, completely under control.

Bacteriology, the study of the lowest forms of vegetable life, is the great science which has accomplished so much. Scarcely twenty years old, it has revolutionized surgery and medicine and promises to do much for biology and mankind. There are no better objects than bacteria upon which to study heredity. It is possible to change their powers with great ease and this power is inherited for thousands of generations. When certain disease-producing germs are once weakened they no longer destroy the animal into which they are inoculated but often produce a certain change so that when the virulent germ comes it no longer has any effect. This is one of the phases of immunity. And as heredity is one

*[Traw-māt-ik.] From the Greek word for wound. Of or pertaining to wounds.

†[Id-i-o-path'ik] A word derived from Greek, meaning feeling for oneself alone, affected in a peculiar way.

‡[Kli-nish'an.] One who makes a practical study of disease in the persons of those afflicted by it.

*A word in rare use, meaning exempt; specially, protected by inoculation.

†"That branch of anatomy which is concerned with the structure, especially the microscopic structure, of the various tissues of the body."

‡[Tu-ber-ku-lō'sis.] A disease affecting most of the tissues of the body, characterized by the formation of tubercles, or swellings, and the presence in the diseased parts of the tubercle bacillus.

of the great problems in biology so is immunity the great one in medicine.

But immunity is a biological problem as much as heredity. In fact rational medicine is nothing else than a biological science. In bacteriology the lowest vegetable forms and the highest animal are the objects which interest us most. When the bacterium produces disease in man the changes which take place in both parasite and host are biological, as in both cases we study the individual as a whole. Yet we say that it is disease, or abnormal, for man while it is health, or normal, for the parasite. In this union there is a tendency to destroy the host and to favor the parasite. The study of the distribution of bacteria as well as the varieties of animals and plants they may infect is equally as scientific and as biological as the study of the geographical distribution of plants and animals.

Another standpoint from which to study bacteria is the one in agricultural chemistry. We have here a variety of aims in view, but the problems are often biological. Its great usefulness is almost as unlimited in this field as it is in medicine. Yet we need not ignore that biology may be as practical in one direction, as physics is in the other. Still these truly biological problems must interest the investigator more than their immediate practical bearings, for new discoveries must be made before they can be applied.

Another biological problem is symbiosis, or the union of two beings for the mutual benefit of each other. Often it seems as if an animal is absolutely dependent upon a plant and in turn the plant upon the animal. In general this is true for all living organisms but the benefit and dependency is usually distributed through many different organisms. Our own society seems to be built up after the same plan, and how could it be otherwise? A sharp contrast to symbiosis is parasitism or the condition in which one organism is wholly dependent upon the other and the host is injured rather than benefited.

We see that the biological problems are solved by the investigators in at least a dozen branches which are of sufficient importance to rank as independent sciences. This shows the great value of biological problems, all of which deal, I think without exception, with the organism as a whole, rather for many than for a single generation. It is convenient, but I think wrong, to consider biology simply as a conglomerate of these sciences, as wrong as to consider mathematics as composed of physics, astronomy, and chemistry, simply because the latter constantly have to employ mathematics. Physiology might as well be subdivided into all the branches of medicine because they constantly have to deal with and employ physiological methods.

In general then biological problems do not apply to a portion of a single plant or animal but rather to the whole organism for more than one generation. This is the reason why the various sciences dealing with the various portions of the animal and vegetable kingdoms so often touch upon biological questions.

The great hope for the future of biology in America rests to a great extent in the organization of biological departments in which are represented all the sciences which deal with biological questions. Nearly all of our leading universities have but a few of the sciences represented in their biological laboratories and they will never be on a par with European institutions until biology is greatly strengthened. With such an organization they could not only train students and investigators from many standpoints but also take charge of the first few years of medical education. This is not only necessary before we can hold a proper position in biology but will also aid to a very great extent in developing the science, and at the same time will help materially to raise our standard of medicine to the dignified position it holds in Europe.

EDUCATION IN ITALY.*

BY PROFESSOR ALEX. OLDRINI.

Formerly of the Royal Naval College, Greenwich, England.

PUBLIC INSTRUCTION.

INSTRUCTION has been at all times the most powerful motor of human actions toward civilization. Its wonderful might has secured at all times and everywhere the supremacy of one man over another, of one class, whether priests, prophets, or philosophers, over the mass of their contemporaries.

Modern popular instruction when spread among all classes of citizens in a rhythmic graduation from primary to superior and special teaching is the most effective means for the rapid uplift of nations. It is a normal result that in the struggle for existence, moral influence, or wealth between rival nations, the ignorant one stands no chance against its learned competitors. Popular illiteracy robs a nation of that moral energy by which the power of each individual to act, to produce, nay, to develop what has been created by others, can be multiplied. Men and states without education among civilized nations will always be dependent and subject to those who possess greater intellectual means and methods.

In our own civilization, owing to the miracles worked by chemistry and other mathematical and natural sciences, the manufacturing industry predominates over those of agriculture and commerce. The Hon. Mr. Villari, ex-minister of public instruction of Italy, was right when he formulated the modern theorem, "The wealthiest and most powerful state is the one that can produce the most skilled laborers." Such laborers are a product of combined instruction and methods and training. This fact, at the opening of the period of internal reconstruction (1859), has been felt in Italy and admitted without discussion by all patriotic and learned Italians as a national creed and a capital duty. Public education then was a subject of great and daily consideration, but the evil of illiteracy proved to be too deeply rooted to be cured or even greatly modified within the space of one generation; and the advance-

ment toward the solution of the vital problem was not equal to their aspirations.

Of the political power to which the destinies of the nation were confided, that is the Parliament, it can be said that it sacrificed the superior and commanding duty of rapidly rescuing the people from ignorance and prejudice by means of an appropriate system of compulsory education, to the other cares of government and probably above all to the organization of the military defense of the country by land and sea. Note the following annual budget of public instruction of Italy as compared to that of the army and navy:

For public instruction and fine arts	
by the government about	\$ 8,000,000
For instruction by the communes . . .	14,500,000
For instruction by the provinces . . .	1,000,000
	<hr/>
	\$23,500,000
For the army	\$48,400,000
For the navy	19,800,000
	<hr/>
	\$68,200,000

In view of such figures as are given above one cannot regret enough the line followed in Italy, by the generality of legislators and public officials, after the wars of independence, of practically preparing the future of the Italian nation. While inspired by the patriotic sense of preserving their country from new invasions or foreign interference they seem to have lost sight of the fact that public education is more powerful in the affirmation of the superiority of a nation than guns and fortresses; that a learned citizen is a unit by far more useful than a weapon, a skilled laborer or producer much above the amount of money he daily earns for himself and the community, and a universally educated nation much more powerful in its bearings on outside influences than a great army.

Very few people probably realized the truth a generation ago in Italy, that a nation armed by instruction against prejudice and ignorance is thereby implicitly and strongly

* Special Course for C. L. S. C. Graduates.

prepared to meet any emergency requiring skill or valor in case of war. The Italian legislators and rulers, with due respect to splendid individualities, seemed to see and consider only one phase of the question concerning the wisest and surest way to assure to Italy a place by the side of the great states of the world. As they saw around them heavy armed neighbors, taking the effect for the cause, they readopted the ancient Roman watchword, *Si vis pacem para bellum*,* and made of it the highest morals of their debates. Thus it happened that during thirty years of discussion, mostly on national defense and financial topics, in the Italian Parliament, those were almost silenced who affirmed that in this century of discoveries and of scientific applications a free nation is the one whose masses are placed by instruction in a position to understand their duties and rights and to discuss and obey the law of the country. The unfavorable conclusion of the whole controversy was that after many years of the heaviest sacrifices which a newly formed nation could endure in the way of internal revenue and taxation (such as the people can bear no more) in Italy, illiteracy is still above fifty per cent.

However, something has been done that seems to authorize the belief that instruction will before long become a gift within the reach of all Italians. A law establishing the obligation of compulsory education for children, voted as early as 1859, having never been enforced by the cabinets that succeeded each other at the helm of Italian affairs, a new law was enforced in 1877 prescribing, under fines and penalty to parents, that children not provided with private tuition should be sent between the age of six and nine to public schools of the primary degree. Concurrently, the number of teachers has considerably increased and their pedagogical training become more efficient; their salary and social position were also the object of more, although not quite equitable, consideration, by the legislative power.

The following figures of the *Ammuario Italiano* yearly published by the Bureau of Statistics of Rome under the direction of Prof. L. Bodio, to whom the cause of public instruction in Italy is greatly indebted, will convey to the reader the exact information concerning the standing of the Italians on all

subjects pertaining to public education, from the stain of illiteracy to the highest manifestation of the genius and superior learning of the nation through primary, secondary, superior, and special instruction.

Percentage of illiterates to 100 inhabitants :

Census.	All ages.	From 12 to 20 years of age.
1861	78.06	71.45
1871	72.96	63.53
1881	67.26	54.30
1891 estimated census between		
	55 and 60 per cent	42.00

Thus it is shown that a generation ago 78 per cent of the Italian population of all ages could not read or write. It is remarkable that while at the time of the first Italian census (1861) Piedmont, the only province ruled by a national government, had only 15 per cent of illiterates, the province of Calabria, until then oppressed by the Jesuitic rule of the Bourbons, gave the almost incredible figure of 93 per cent.

The only spot in Italy where illiteracy appeared to be unknown in that same year was among the Waldenses, north of Piedmont, the only Protestant population of Italy. The progress realized since the first Italian census being only about 30 per cent furnishes the evidence that the solving of the problem of illiteracy in Italy still requires the greatest effort on the part of the government and of the people. The proportion of public instruction between the different parts of Italy (statistics of 1891) will be found in the number of marriages registered in the chief provincial districts. Of the total of 66,658 marriages (generally occurring between the ages of twenty and thirty) the average of illiterates resulted in 23 per cent, divided by regions as follows :

Northern Italy (Turin—Milan) 5.50 per cent.
Central Italy (Florence—Rome) 16.05 per cent.
Southern Italy (Naples—Sicily) 49.52 per cent.

Primary instruction in Italy includes day, night, Sunday, regimental, and normal inferior schools. The number of pupils frequenting day schools, which in 1871 was 1,722,947, reached in 1891 the total of 2,388,947, almost equally divided between males and females, and including all other schools of the primary degree, excepting regimental schools, 2,685,793; that is, about 10 per cent of the whole population of Italy (30,535,848).

Day schools—2,373,763.

Night schools—196,846 (males 188,862).

* If you wish peace, prepare for war.

Sunday schools—100,002 (females 79,534).

Normal schools—15,184 (females 13,776).

The increase in the attendance on the elementary schools offers the explanation of the decrease of the percentage of illiterates. However, such an increase cannot be considered as satisfactory within the period of a generation and not in proportion with the statistics on elementary instruction of other nations.

The criticism has been made by many a notable pedagogical authority that primary instruction in Italy is not sufficiently educational to form the characters of pupils for the understanding of a man's duty to his country; that, enslaved by methods now fully condemned as obsolete too much of their time is devoted to the arid process of mental exercises, to the detriment of the development of their reasoning power and of the moral aims of education; and, finally, that in the reorganization of public schools, primary education has been unwisely sacrificed to the exclusive development of secondary instruction.

Said the Hon. Mr. Gallo in his recent report to the Chamber of Deputies of Italy on the subject: "We went too far when we admitted that secondary instruction would have as a means of educating the people, the same efficacy as primary education. Italy always needed and needs yet a school complementary of the elementary one where the minds of the pupils can be prepared for the aims of life and the defense of national rights."

Whether this criticism is justified in its premises, as we think, or not, it is gratifying to state that the discussion being now opened on the whole subject of public instruction enlisting *pro* and *con* the best elements of the nation, the cause of education among the people will be by it greatly enhanced in Italy, so as to succeed in stamping out of the country the evil of analphabetism.*

The female element will have a great part in this owing to the peculiar situation of the Italian girls with regard to securing normal instruction. The proportion of pupils in normal schools where teachers are prepared for primary tuition is nine tenths females to one tenth males. The explanation of this is to be found in the fact that although the

Italian girl is legally admitted to public higher schools on the same terms as is the boy, yet an old habit prevents her from frequenting them with the other sex. When an Italian girl wishes to perfect her elementary education, the normal school seems the only institution to which she applies for the purpose; so that the normal school of inferior degree answers more the purpose of general culture for girls than that of normal training for which these schools were created. But the favorable circumstances of culture offered the Italian girls have given very satisfactory results, and as a consequence the inferior classes of the elementary schools are now entrusted almost everywhere to women teachers.

SECONDARY INSTRUCTION.

SECONDARY instruction in Italy is divided into classical (*ginnasi** and *licei*†), technical (technic schools and institutes), and nautical, industrial, agricultural, commercial, and normal.

Owing to the great care given to secondary instruction more progress has been realized in its efficiency than in primary schools and the number of pupils has more than doubled within the last twenty years.

The total number for 1871 was 43,798, and according to the last report that of 1891 109,209, thus divided:

<i>Ginnasi</i> , total pupils,	54,232
<i>Licei</i> ,	14,003
Technical schools,	32,256
Technical institutes;	7,588
Navigation,	1,130

The subject of secondary instruction has been warmly discussed in Italy both by the press and the Parliament as to its definite methods and programs, and it is still to-day an important subject for discussion in pedagogical circles and magazines.

A capital point to be decided yet is whether classical education, which is considered by many more congenial with the genius of the Latin race, shall be endorsed as the best means of raising the intellectual power of the nation or whether technical and commercial instruction would not prove a more desirable means of success, owing to the condi-

*[An-al'fa-bet-iz'm.] From a Greek word meaning not knowing one's alphabet. Inability to read; illiteracy.

* Academies.

† Schools for higher education preparatory to a university course.

tions of modern society bent on the pursuits of agriculture, commerce, and all industries in which arithmetic is the most necessary theoretical study for the mastery over the material world.

Another capital argument that has occupied public attention was the influence exercised by the Catholic clergy on the schools of Italy. After much opposition however it has been generally agreed that the time has come when all public schools and institutions of the country should be under the sole control of the national government; that sectarian instruction should come to an end as it has proved to be hostile to the institutions of the country.

This radical decision seemed at first to some religious minds uncalled for; but it was justified in the considerations of the masses by the fact that the Vatican always refused, as it still refuses, to recognize the historical event of the unification of Italy. All schools, whether private or sectarian, were therefore compelled to submit to the national programs and regulations in order to secure for their pupils the possibility of being admitted to the universities and other institutes of superior and special instruction.

As the views and the action of the Italian nation toward enforcing the above mentioned reform may seem to some foreign reader more inspired by political motives than by the care of dispelling ignorance and superstition from the mind of the young generations, the author of this article will be permitted to state that the old spirit of Leo Abbot of St. Boniface, a Roman apostolic legate, who wanted *non oratores et philosophos sed illiteratos et rusticos*,* is still living with Romanism.

The proof of that is indeed amply furnished by the Papal Bull of Pius IX., *Quanta Cura*,† for the proclamation of the "Syllabus,"‡ where it is said (Proposition LXXX.) that he must be considered as an infidel who believes "that the Roman pontiff may one day become reconciled with progress, liberal tendencies, and modern civilization."

*Not orators and philosophers, but illiterates and rustics.

† Latin. Literally, how great care. Papal bulls are commonly designated by the words with which they commence.

‡ The special name applied to this document issued December 8, 1864, which condemned eighty current doctrines of the age as heresies.

SUPERIOR AND SPECIAL STUDIES.

PERSISTENCE in the adoption of that class of studies called superior and special indicates intellectual power in a nation and its inclination toward solving those problems which are of benefit to mankind. It also shows what are the characteristic qualities of nations and the degree of influence they exercise in the progress of human thought. The tendency of a nation toward the highest education, whether in literature, philosophy, art, or science, can be measured only by looking into her historical tradition, that sacred treasure handed down from one generation of thinkers to another, for every generation adds the products of its own studies and experience to the national intellectual treasure.

Owing to the traditional Roman culture Italy could, in the medieval period of the glorious republics of Genoa, Venice, Amalfi, and Florence, open a new civilization, while many nations had scarcely emerged from barbarism. During the *Rinascimento** she gave to the world philosophers, astronomers, navigators, artists, historians, etc., of immortal fame.

The spirit that animated the celebrated school of Salerno, the classic "Studio of Bologna," and all her traditional schools of art and science, which seemed to be lost during the last three centuries of national disorganization, are now revived; and the revival is evinced by the elevated program of studies adopted for the Italian universities and academies; also by the large number of atheneums and superior special schools that have been inaugurated in the principal cities during the last generation.

They represent the tradition of the Latin race for high and special culture, and explain at the same time the tendency of modern Italy in that direction. The program of study in the Italian universities and superior institutes is to-day as high as that of any other European university, and in several branches, such as legal jurisprudence and moral and economic social sciences, Italy holds a prominent place among them. It is her glory to have adopted, within the generation following her national resurrection, a code in which capital punishment finds no place and where criminality is treated on the

*The Renaissance, the revival of classical learning and art in Italy in the fifteenth century.

scientific basis of pathological* sociology. This new conquest of the human mind, connected with biology, anthropology, physiology, and psychology, has in Italy specialists of international reputation. Sociology is already taught in ten universities and several autonomous† Italian academies.

Superior and special education in Italy is imparted in eleven superior institutes and twenty-one universities under the direct control of the Ministry of Public Instruction, also in a large number of free autonomous academies and atheneums established in all the principal centers of the country. The following figures represent the last statistics (April 30, 1893) on the subject:

Total pupils in the 21 universities,	16,922
Total pupils in all the superior and special institutes,	52,767

The Italian universities, few of which date from the twelfth and thirteenth centuries and through which the inheritance of the Italian culture could be preserved during the darkest centuries of the Italian political history, are now undergoing a change in their internal constitution, while their programs as well as those of the special and superior institutes

newly created within the last twenty years have been thoroughly modified according to the requirements of modern ideas and the advancement of sciences, literature, and arts.

The press and printing, the libraries and public attendance, the fine arts and antiquities that are among the most powerful means of education, have rapidly progressed and deserve special mention in the general advancement of high culture of modern Italy. From 756 the number of dailies and periodicals printed there in 1871, reached in 1890 that of 1,596, an increase of 840; 10,779 were the works published in the same year, of which 9,938 were in Italian, 260 in Latin, and the remainder in other foreign languages. In the schools and academies of fine arts 3,876 pupils could profit by that artistical education that is the traditional patrimony of the nation to which the world owes the grandeurs of the Renaissance. The galleries containing the most valuable collections of masterpieces of that period have been greatly enriched in the numerous additions; while the national bureaus of excavation of Pompeii and Tarento, and those for the preservation of antiquities have secured for the admiration and instruction of mankind the highest proofs and documents of the peculiar genius of Italy during the twenty-five centuries of her wonderful history.

*[Path-o-loj'ik-al.] Of or pertaining to disease.

†[Au-ton'o-mous.] Independent in government.

End of Required Reading for January.

AUFWIEDERSEHEN.

BY J. EDMUND V. COOKE.

KIND word of hope—"Aufwiederseh'n"—

Reminding we shall meet again.
I would thy kindly spell could bless
Each fading, fleeting happiness,
Like loyal, loving lips which press
And only part to re-caress.

The sun sinks down and all is night,
But lo! in heaven's awesome height
His splendors in the stars remain
As Nature's grand Aufwiederseh'n.

So would I have thy presence lend
Its solace, even to the end.
And when one passes, pray detain
The thought of those who still remain
And rob the parting of its pain
With thy sweet hope, Aufwiederseh'n.

THE VOYAGE OF "THE VIKING."

BY PROFESSOR HJALMAR HJORTH BOYESEN.

Of Columbia College.

IT is well known that the people of Norway have always disputed with Columbus the honor of America's first discovery. The old Norse sagas, which are family chronicles and historical records from the twelfth and thirteenth centuries, seem to leave no doubt that the Icelfander Leif Ericson, the son of the turbulent Norwegian chieftain Eric the Red, landed on the shores of this continent in the year 998 A. D., and that his kinsman Thorfinn Karlsefne repeated Leif's voyage and made an unsuccessful attempt to found a settlement about the year 1,000 A. D.

In what locality this settlement was has never been exactly determined, some holding that it was on the Massachusetts coast, in the neighborhood of Cape Cod, others contending that the description of the land given in the "Saga of Eric the Red" indicates the vicinity of Newport, R. I.; and again others placing the "Vineland" of the saga in Nova Scotia. I shall not undertake to settle this dispute; but will only call attention to it. What is worthy of note, however, is that the manuscript of the saga to which I have referred is one hundred and sixty years older than the Columbian discovery. And the fact that, besides locating a great unknown

land to the westward, it also mentions the Indians whom the Norsemen called Skrellings, is to me sufficient proof that the voyages of Leif and Thorfinn did take place, and that accordingly the Norsemen are entitled to the honor of having been the first discoverers of the American Continent.

It was in order to emphasize this claim and vividly recall it to the world's memory, that *The Viking* was built and set out to repeat Leif's adventurous voyage. The assertion had been frequently made that the Norsemen in their frail, lightly built galley could never have crossed the stormy Atlantic. It so happened that an old Viking ship was unearthed at Gokstad, near Sandefjord, twelve years ago, in the grave or tumulus of an ancient chieftain. The idea occurred to Captain Magnus Anderson, the editor of the *Norwegian Seaman Gazette*, that if an exact reproduction of this ship were made, he would undertake to sail her across the Atlantic and thus give an incontrovertible demonstration that the Norsemen, at least, *could* have discovered America. Nay, he even hoped to establish in the minds of all unprejudiced men not only

the possibility, but the probability of Leif's and Thorfinn's voyages. For considering the daring spirit of adventure which characterized the ancient Norsemen, conceding also that they had ships fit to cope with the Atlantic storms and waves, it would have been a matter of wonder if they had not reached the western continent rather than that they did reach it. For that conti-



"The Viking."

nent was but three days' voyage from Greenland, which Leif's father Eric had discovered and where he had finally established himself.

Captain Anderson's proposition met on one hand with a ready response, but on the other also with a good deal of opposition. A renowned archæologist connected with the

University of Christiania held it to be wanton folly to stake the claims to the discovery upon the slender chance of success in so hazardous an experiment. The Gokstad Viking ship, he said, was a comparatively small one and was never meant for long voyages. The Norsemen, as we know from the Heimskringla, had ships of far greater size like Olaf Tryggvason's *The Long Serpent*, which was capable of accommodating six hundred warriors. Nevertheless, if the reproduction of the Gokstad ship proved unable to cross the Atlantic its failure would be accepted by all the world as disproving the Norse discovery and would thereby compromise the national honor.

In spite of this protest, however, an invitation was issued for a national subscription, and the required amount was procured, mostly in the small sums of ten, twenty-five, and fifty cents. The undertaking, I am told, was not popular with the upper classes, while it appealed strongly to the imagination of the seafaring population which readily kindles at an enterprise with a touch of heroism. It was first proposed to christen the ship *Leif Ericson*; but for some reason the name *The Viking* was preferred. In every particular, even to the minutest detail, she was made to conform to her ancient model; and no single feature was introduced which was at variance with the seafaring customs of our Norse ancestors, nine hundred years ago. I say no single feature; but I ought, perhaps, to have made one exception. Although there was no compass visible when I was on board, the captain confessed that his knowledge of astronomy was not sufficient to enable him to dispense with that useful instrument. A quadrant and a barometer were perhaps also anachronisms; though strictly speaking they did not belong to the vessel, but to the personal equipment of the captain, which, of course, in many respects differed from that of an old Norse marauder setting out in quest of booty and martial fame.

The Viking was built during the past winter at Sandefjord, where the original Viking ship had been found. She was launched in

March in the presence of a great concourse of people, and amid great enthusiasm. The beauty of her lines, and her graceful shape aroused universal admiration; and many were those who declared that the art of ship-building had been lost with the old Norsemen, and was now on the point of being recovered. What ugly, unwieldy, clumsily constructed hulks were the caravels of Co-

lumbus, and both the warships and the merchant vessels of the fifteenth and sixteenth centuries, compared to this swift and slender ocean racer every single feature of which was the result of centuries of marine experience.

But if the enthusiasm had been great at the launching, far greater it became when *The Viking* had had a chance to show her seaworthiness. On the way from Sandefjord to Christiania she was caught in a furious storm with snow and sleet. She vanished from the sight of land and it was feared that she was lost. But though considerably retarded



Captain Magnus Anderson,
of "The Viking."

The Viking turned up in Christiania in due time; and all her crew bore witness to the fact that she had behaved splendidly.

"She rode the waves like a duck," said the mate in describing this experience, "and it was simply wonderful to see how she eased herself in her joints, as if she had been alive, and slid away from seas high enough to bury her."

"That gilt dragon head seemed to snort smoke in the squall," declared another member of the crew; "but it always kept straight ahead and it was fun to see how it flashed when the sun shone on it."

This brings me to the unique features in *The Viking's* construction. She is clinker-built, of solid oak planks, is 78 feet long, 16 feet beam, draws 4 feet of water, and carries 200 yards of canvas. She has no real deck, but a loose bottom, which tends to give her that elasticity when striking the waves upon which the mate commented. Every inch of space is carefully utilized. Under the inside bottom which forms a flat floor are compartments containing provisions and water-tanks. Upon this floor the place of each armed member of the crew is marked by large concentric

rings; so that, in case of attack, each man might leap to his post and delays and confusion be avoided. By these same rings his bravery was also gauged. If he held his ground and did not step outside the innermost ring, he had earned the crown of valor. If he kept within the second ring, he

of the mast, where fire is made, and an iron pot may be suspended from a curious linked crane. Under the row-benches are seen a number of painted or carved ship-chests containing the bedding and the clothes of the men. A long board which may be put up and taken to pieces, serves as a dining table; though I

fancy it is rarely put up when the ship is at sea.

I have kept to the last the finest and most picturesque features of *The Viking*, viz., the golden dragon's head, surmounting a long scaly neck, forming the prow; and the equally ornamental tail, ending in a vigorous flourish, forming the stern. It is marvelous how readily the imagination accepts these hints, and identifies the hull of the ship, as it proudly breasts the waves, with the body of the fabulous monster. The sixteen shields which are fastened along the gunwale on each side are easily transformed into scales and the oars by a little stretch of fancy are made to serve as fins, that is, if dragons have fins, of which I cannot be absolutely sure.



"The Viking" under way.

merited less praise; and to be driven outside of the third ring was a mark of defeat. The same rules obtained in the ancient *holmgang*, or duel upon a small island, where the concentric rings were indicated by bowlders.

The first question which the visitor to *The Viking* is apt to address to the captain or mate is this: "Where do you sleep? I see neither berths nor hammocks."

"Well, we sleep here," the captain replies, pointing to the spaces between the sides of the ship and the two long row-benches—I can scarcely call them thwarts, as they extend longitudinally from prow to stern. The rower sits them astride, when wielding his oar. A striped canvas awning, supported by two pairs of crossed beams, ending in dragon heads, affords a scant shelter to the crew in the night and protects them from the glare of the sun in the daytime.

There is an open movable hearth in front

It had been determined by the committee having charge of the equipment of *The Viking* that she should sail in April from the city of Bergen on the western coast of Norway. Captain Magnus Anderson, who, on account of his experience and his prominence in initiating the enterprise, had been given the command, advertised for a crew of thirteen men; and received instantly nearly three hundred applications. It was then resolved to select the crew according to locality, so as to give as far as possible every province of Norway one representative. A sturdy lot of men, the very flower of Norse seamanhood, were thus brought together, all filled with the adventurous spirit of their fathers, who courted danger like a mistress.

On April 30, *The Viking* set sail from Bergen, accompanied by a large flotilla of craft of all descriptions. The burgomaster, the city council, and many other dignitaries

formed part of the escort; and the friends, sweethearts, and kinfolk of the crew kept waving their handkerchiefs and sending tearful greetings in speech and song to the departing "vikings." It was felt by all that it was a tremendously hazardous undertaking upon which they were entering; and the hearts of their friends stood still, when they fancied that frail open boat, only 78 feet long, buffeted by the huge waves of the Atlantic.

The Viking had not been long at sea before she had a chance to test her mettle. On May 10, when north of the Orkneys, she was caught in a heavy gale; and a telegram was sent from London to New York, announcing that *The Viking* had been sighted in a storm which probably had driven her back to the coast of Norway. But those who telegraphed that intelligence knew little of the pluck of Captain Anderson or of the seaworthiness of *The Viking*. That stanch little craft kept bravely ahead, though she shipped several seas, and the crew was kept busy bailing, until their horny hands were sore and the blood oozed forth under their finger nails. But not once did they think of turning tail; for they were all buoyed up by the thought that they had the honor of Norway in their keeping, and that, in a measure, they were to prove

to celebrate the 17th of May, the anniversary of Norwegian independence. They drank the toast to liberty with moved hearts, sang national songs, and finished by dancing on the narrow bottom, while the gale whistled and shrieked its shrill tunes through the cordage overhead.

After this patriotic celebration, old Neptune seems to have dropped into a gentler mood; for the winds lulled somewhat and ceased to howl in such wild discordant choruses. The rest of the voyage was eventless, and perhaps a trifle dull. A number of Atlantic steamers were spoken; and offered to take *The Viking* in tow—which offers were scornfully rejected.

"Those Columbus washtubs which are as broad in the bow as in the beam may advertise their paltriness by being towed," said one of the crew, in relating the incident, "but you won't catch *The Viking* following their example."

The fact is these modern vikings have a great contempt for the Columbus caravels, and never refer to them by any other name than "the Columbus washtubs."

Land was sighted at Newfoundland May 27, nearly four weeks from the date of leaving Norway. The highest speed made under



"The Viking" in midocean.

her claim to the glory of having first discovered the New World.

The tempestuous weather continued for seven or eight days, during which there was little rest for those thirteen Norsemen. But in spite of storm and waves, they did not fail

sail was eleven knots an hour. Two weeks were consumed in beating down along the American coast, with southerly gales, and heavy rains. After touching at Newport, where she was received with great festivities, and New London, *The Viking* reached

New York June 17, and was met at City Island by a U. S. revenue cutter, the monitor *Miantonomah*, and a great fleet of yachts, tugs, and excursion steamers. The U. S. monitor saluted her with booming of cannon, the forts, the man-of-war *San Francisco*, and many passing steamers joined in the deafening chorus; and it was a gay and beautiful sight which whoever saw it will not soon

forget, when the little Norse craft, with its golden dragon flashing, was towed into New York harbor at the head of that imposing marine procession.

Of the many later festivities I have not the space to speak. *The Viking* arrived in the middle of July at Chicago, by way of the Erie Canal and the Lakes, and formed part of the exhibit of Norway at the World's Fair.



"The Viking" in New York Harbor.

BIRD LANGUAGE—A SPECULATION.

BY SAMUEL G. M'CLURE, A. M.

CONTEMPLATION of the wonderful progress of science since Darwin first published his epoch-making "*Origin of Species*" in 1859 and the development of all branches of scientific investigation into a specialization as remarkable as the profundity of research is amazing calls up the query unsolicited, What will the next century devote itself to, what new branches of the wide-reaching stream of scientific knowledge will it seek to explore? We may reasonably assume that it will endeavor to create new sciences out of the material this generation has just begun to collect, as has been done in the past forty years with the scanty funds of information the fathers left. The restless tide of human desire to know sweeps on at its flood. So signs indicate an approach to the ebb. Such mental alertness and activity will have employment, and the meditative mind wonders whither it will turn.

As the flood tide of knowledge and desire to know rises higher on the shores of the continent whose mysterious heights must always remain wrapped in the distant mists of the Infinite, what new inlets will it find? Where will lie its deep harbors and well-defined bays? Already within a generation, the science of physics has given birth to a dozen new sciences, each in its way as well-fixed as was the parent forty years ago. Light, sound, electricity, and other great manifestations of nature now claim distinct cults for their own in which devotees are buried as effectually as any investigator of old. Natural history, too, has been highly specialized. Biology, for example, but fairly entered into its full estate as a separate science a few years since, yet from it are rapidly springing such distinct branches as embryology. So with all other great divisions of research.

One wide field, however, is all but untouched, a field wonderfully attractive to the sympathetic and imaginative student of nature, in which there is reason to expect elaborate work as interesting and profound in its way, and possibly quite as profitable, as much of that to which lives have been given in this generation. Already in the literature of the day are masses of fact sufficient for a ground-work as broad certainly as that upon which biology or comparative philology stood forty years ago. Hundreds of authentic stories of birds and animals exist, the records of careful observation, which suggest a multitude of puzzling questions, all bearing upon the subject of animal language. May not these point the way to future investigations?

Darwin, Wallace, and all the noble company which follows that school so rich in original observation and comparison, have stimulated the collection of some facts, but the real science of animal or bird philology, if it may be so dignified, would have to supplement all that has been done by searching inquiry into different and particular classes of phenomena, if the meaning of the nightingale's song be translated for us, or the bewildering babble of a flock of southward-bound blackbirds, chattering in apparently monotonous reiteration for many minutes together, becomes known.

I am aware the proposition partakes of the fanciful, but so did many a well-established modern science forty years ago. The self-satisfied humanist smiles doubtless at the recent reputed discoveries of Robert L. Garner regarding the language of the Capuchin monkeys and his departure for Africa in order to secure better opportunities for original research, yet in these directions lies a fascination as intangible and impossible to escape from as that which wrapped the hieroglyphics of the Egyptian obelisks or the cuneiform writing upon Assyrian tablets, bricks, and cylinders. Savants now read the chronicles of those dead and forgotten languages; why in time may not the hieroglyphics of sound be deciphered and man enabled to listen to the language of some of the feebler folk of field and forest? Could we do so, and learn their opinions of monster man, we might think less of ourselves and learn a broader and diviner sympathy with all things animate.

In this suggestion lies a means of reaching a better understanding of many phenomena—E-Jan.

ena of animal and bird life, even if none of the language of those wonderful migrations of wild fowl ever be translated, or the domestic counselings, apprehensions, and gossip of nests.

The subject is not one to be passed over with hasty assumptions. If we accept Professor Broca's definition, "every system of signs which gives expression to ideas in a manner more or less intelligible, more or less perfect, or more or less rapid, is a language in the general sense of the word," there can be no question regarding the existence of bird language. "Thus," he says, "speech, gesture, dactylography, writing, both hieroglyphic and phonetic, are all so many kinds of language. There is, then, a general faculty of language which presides over all these modes of expression, and which may be defined—the faculty of establishing a constant relation between an idea and a sign, be this a sound, a gesture, a figure, or a drawing of any kind."

In this broad sense, there was doubtless language in the following act of a mother humming bird, as seen by one of our best American observers, Mr. Bradford Torrey:—

"Presently she flew into the top of the tree, and the next instant was sitting beside one of the young ones. His hungry mouth was already wide open, but before feeding him she started up from the twig, and circled about him so closely as almost or quite to touch him with her wings. On completing the circle she dropped upon the perch at his side but immediately rose again, and again flew around him. It was a beautiful act,—beautiful beyond the power of any words of mine to set forth; an expression of maternal ecstasy, I could not doubt, answering to the rapturous caresses and endearments in which mothers of human infants are so frequently seen indulging. Three days afterward, to my delight, I saw it repeated in every particular, as if to confirm my opinion of its significance."

Perhaps if Mr. Torrey's ear had been keener he might have heard a gentle sound of counseling as the young bird was fairly cast out into the world, but of this more will be said later.

In this discussion, it matters not whether bird songs be music, as Simeon Pease Cheney† asserts so confidently and with such strong proof, or as Mr. W. W. Fowler‡ de-

* "The Foot-Path Way," pp. 130-131.

† "Wood Notes Wild," pp. 1-9 *et seq.*

‡ "A Year with Birds," p. 257.

clares, birds "use no scale at all. Their music is a totally different kind from ours." Or as another English observer* contends, "the natural songs of English birds are never capable of musical notation" and "birds all sing out of time." The approach to human standards of music has nothing to do with the question of vocal communication, except in so far as it prompts a study of each note to learn its significance, and gain, if possible, some idea of what is passing in the little feathered head.

It is a generally admitted fact that the songs and cries of birds vary more or less under differing conditions. In this is the justification for the theory of language. Dr. C. C. Abbott, after nearly twenty years' exceptionally close observation, concludes that "birds, like mankind, sing for pleasure and talk from necessity." As their range of needs is less than those of man, their language is also vastly simpler, and it would follow that differences would exist between song sparrow and hawk as between civilized man and Maori.

Supporting this view is James Sully's† observations :

"As to key or tonality birds may be said to recognize and embody this element of human melody, in so far as their song naturally falls in a certain key, and is always executed in one and the same key. On the other hand, these feathered musicians seem to have little or no notion of setting out from and returning to one particular note. They are wont to break off in the most capricious way at any point in their melody without the least sense of incongruity. Thus it cannot be said that birds show any clear appreciation of tonality."

The same writer thinks birds have not "a very good ear for time" and adds "even in the case of the higher and more elaborate songs it is difficult to reduce the succession of notes to a time order like that of our bar system." This, in part, is what we would expect, if bird song be language. Why should bird language set out from and return to one particular note more than the communications of men? Individuals there may be whose voices in conversation fit the canons of music, but with the great majority of men and women it is not so. They talk out of tune, as some observers believe birds sing.

Why may not a parallel be drawn between the two?

In this connection, this from Dr. C. C. Abbott is valuable testimony :

"So long as we persist in considering ourselves as something widely different and wholly set apart from the animal creation, birds and all other forms of life will be a profound mystery to us, and whatsoever they do beyond our powers of interpretation; but let it dawn upon us that they are largely governed by the same laws; actuated by the same motives—the same causes urging them to do and dare, then the differences between the various utterances of a bird will become evident, and we will go away convinced that birds, like mankind, sing for pleasure and toil from necessity."

But bird song, using the term in its broadest sense, is not confined to the mere expression of pleasure. Observe domestic fowl, and note the concern of a mother hen. Housenau* states that the hen utters not less than twelve significant sounds, and Ray has observed nine or ten distinct tones which are significant of as many distinct emotions. Romanes† thinks "we may properly regard this as a system of language, though of a very rudimentary form." It is not hard to believe, however, that those different expressions which accompany distinct emotions and ideas,—leading forth the brood, finding food, alarm, anger, pain, pride at having laid an egg—have a language value aside from their tone,—in other words, that the notes convey ideas in themselves as well as collectively. Many shrewd observers of domestic fowl hold this view.

In a magazine article Mr. C. F. Holder says: "Half an hour in a barnyard will demonstrate that certain sounds are the equivalent of words," and undertakes to translate some of them.

The narrow range of calls has led to the conclusion that these cries are signals but not word combinations. The observations of Mr. W. H. Hudson‡ of birds in La Plata regarding the effect of a warning note from the parent upon the young bird is very suggestive in this connection. Such a cry even before the chick is out of the shell could only be a signal, as is the sharp cry of warning which an alarmed human mother gives when the

* R. M. H. "Songs of Birds," *Notes and Queries*, Aug. 3, 1867.

† *Cornhill Magazine*, Nov. 1879. p. 605.

* *Fac. ment. des Animaux*, tom. ii., p. 348.

† "Mental Evolution in Man," p. 96.

‡ *Popular Science Monthly*, Vol. xlii., p. 861.

babe is in danger of injuring itself and which usually arrests its course and often startles it into weeping. Perhaps many of the calls hunters imitate to lure game birds are similar in nature, and so powerful is their appeal that snipe have been called down within one hundred feet of the street in crowded down-town New York searching for the comrade they supposed had uttered them. It would be rash, however, to conclude with our present knowledge that such cries have none of the word quality. A limited vocabulary would be no reason for charging that none whatever existed.

The evidence of wide differences in the utterances of birds comes from a multitude of reliable and earnest observers, and is complete enough to justify the hypothesis that they possess language value in a sense similar to our own. Maurice Thompson* records that he has "heard a blue jay singing as sweetly as a mocking bird when trilling in a tender minor key," yet every one is familiar with the harshness of his everyday cries, suggestive of the wanton he is. Mr. Thompson also states † as his opinion :

"All our birds use what we call their voices just as we use ours, for the purposes of expression generally ; and I am convinced that bird-song proper, though oftenest the expression of some phase of the tender passion, is not confined to such expression. . . . I have watched birds at their singing and I am sure that they express joyous anticipation, present content, and pleasant recollection, each as the mood moves, and all with equal ease."

Mr. J. A. Allen, ‡ one of our foremost naturalists, tells of hearing a Baltimore oriole's song so different from the common notes of the bird that he failed entirely to refer them to that bird till he saw the author. It resembled the song of the western meadow lark, and Mr. Allen states as an unquestionable fact that the crow, blue jay, towhee, and others "often possess either general differences in their notes and song, easily recognizable, or certain notes at one of these localities [New England, Iowa, and Florida] never heard at the others, of an absence of some that are elsewhere familiar." This difference he ascribes to variation in size due to latitude and the altitude of the place of birth. But if it be due to that alone why is not more variation

found in the vocal organs? Macgillivray says :

"The modifications of these organs presented by the different species are slight ; the parts in all I have examined being the same, and with the same number of muscles. The peculiar song of different species must therefore depend on circumstances beyond our cognition ; for surely no one could imagine the reason that the rook and the hooded crow require as complex an apparatus to produce their unmusical cries as that which the black bird and the nightingale employ in modulating their voices, so as to give rise to those melodies which are so delightful to us ; and yet the knife, and the needle, and the lens do not enable us to detect any superior organizations in the warbler over the crow."

The vocal organs in men are the same in different races, yet there is a wide difference in language, in expression. It is true the parallel between birds and man cannot be pushed far with safety, in the present state of our knowledge, but it is at least suggestive of a reason which brings the subject within our cognition. Language in man is a development and the young learn by example, by imitation. In the young bird, it is the same. A young robin under the tutelage of a fine nightingale learned to sing three parts in four nightingale and the rest was rubbish,* in much the same way but with less perfection than the child of English parentage learns French under a French governess. The less generous mental endowment of the birds would explain the variation in perfection. If bird-song be language, we get a sound reason also for the variation in individuals of the same species. This, as we have already shown, is very general. We may be excused for citing a few other witnesses. Mr. O. T. Miller † says :

"Robins, song-sparrows, and perhaps all other birds sing differently from each other, so far as I have observed, but none differ so greatly, in my opinion, as orioles. The four that I have been able to study carefully enough to reduce their song to the musical scale, though all having the same compass, arranged the notes differently in every case."

In view of such facts, the theory of Mr. Alfred Russell Wallace ‡ that "the act of singing is evidently a pleasurable one ; and it

* "Byways and Bird Notes," p. 154.

† "Sylvan Secrets," pp. 75-78.

‡ "Amer. Naturalist," vol. v., pp. 509-510.

* D. Barrington Philos. Trans. Roy. Soc. of London, 1773, Vol. xliii., p. 249.

† "Bird-ways," pp. 119-120.

‡ "Darwinism," p. 284.

probably serves as an outlet for superabundant nervous energy and excitement, just as dancing, singing, and field sports do with us," is hardly as complete and satisfactory as we might expect from such an able observer and generalizer. The suggestions of Mr. Maurice Thompson* concerning the mocking bird are more in harmony with the facts cited and many others that might be quoted from observers of standing. Mr. Thompson pronounces it "a silly notion without any foundation" that the mocking bird in its wild state is a mere mimic without a song of its own. He says:

"The truth is, that all our birds get their notes as we get our language by imitating what they hear. Very few of them, however, are sufficiently gifted mentally and vocally to be able to pass the limitations of immemorial heredity, or to feel any impulse toward any attainments of voice beyond what they catch as younglings from their parents. . . . But the mocking bird, the brown thrush, and the cat bird are notable exceptions to the rule. Nature has endowed them with an instinctive impulse toward a cultivation of their vocal powers as well as with voices capable of wonderful achievements."

Professor Wallace's view doubtless applies with more force to birds in confinement than in their native state.

The variation in notes in various species is rated differently by observers. We have just quoted Mr. Miller as saying that in his opinion the oriole shows the widest range. Mr. Cheney,† however, states that he has distinguished twenty different forms of expression in the music of the song sparrow, at least six in that of the Baltimore oriole, and three or four in the cries of the little screech owl. Of the smaller birds, he adds, that many are too rapid in the utterance of their notes for an appreciative hearing.

This brings us to another consideration that must be determined prior to any marked development of the science of bird philology, if indeed there is to be such a science. The auditory organs of birds differ in important respects from those of man, and we must accordingly determine, if possible, to how great a degree they possess the power of hearing sounds inaudible to us. We know their hearing is in

some respects more acute than our own. While the morphological evidence is rather against than confirmatory of such a view and no experiments have been conducted to prove it, yet one needs but note the way a woodpecker detects a grub in a dead branch or a robin searches on the lawn for worms to feel certain of the fact.

Anthropomorphic conceptions, such as those of Dr. Abbott, here fail us, and we are confronted with not merely the problem of an unknown language, such as was read on the Rosetta stone, but one calling for auditory organs keener than our own. Yet such a problem is in the field of sound little more difficult than the deciphering of a system of characters at wide variance with our own. This view of bird language explains, as nothing else can, the too rapid notes of the smaller birds which bothered Mr. Cheney, and when it is remembered that a comparatively slight change in the delicate mechanism of the human ear would give an effect to most human language similar to that noted by Mr. Cheney in the smaller birds, the probabilities are greatly strengthened. Manifestly the range of hearing in birds is the first fact to be determined in the new science of bird philology.

It remains to note that the idea of birds' possessing language is not new. Pliny tells a veracious story how by mixing the blood of certain birds a serpent was produced which, eaten of, enabled one to understand what the birds said, and to prove his sincerity very kindly gives a recipe. Paul in First Corinthians, according to the quaint old translation of Tyndale, declares: "Many kyndes of voyces are in the world and none of them without signification." Poets without number through many generations have written their thoughts into songs of birds and dreamed of the meaning of nesting utterances, but apparently no one has yet undertaken an investigation into this attractive field with scientific standards and methods. The hopefulness of such an inquiry it is the purpose of this paper to suggest in the belief that some new Max Müller will arise to formulate a science of the comparative philology of birds, and in time be welcomed as a great discoverer, for having penetrated some little distance further into that infinite realm of knowledge upon whose mysteries all look doubtfully and sometimes almost with despair.

* "Byways and Bird Notes," p. 14.

† "Wood Notes Wild."

THE MINER AND HIS PERILS.

BY ALBERT WILLIAMS, JR.

PART I.

AT intervals which recur with a semblance of regularity the reading public is startled by accounts of some frightful mining disaster in one part of the world or another, by which scores or in rarer cases hundreds of lives are suddenly swept out of existence. A thrill of pity passes through the mind of the reader, who after the momentary shock very likely forgets the miner and his perils until attention is again aroused by the next great catastrophe. Yet these extraordinary and wholesale calamities really comprise only a portion (and not a very large one, as will be shown) of the dangers of the miner's vocation. While the press dispatches make much of the great and exceptional accidents, they slight or ignore the continuous stream of lesser ones, involving one or two lives only at a time, which in the aggregate form the larger proportion; and day by day, while the newspaper and its reader take no note, these single or limited fatalities steadily keep adding to the melancholy record with the inexorable persistency and uniformity of statistical percentages.

In regard to the kinds and causes of mining accidents, these may be considered under two main heads: (1) those which are liable to occur in any or all mines, including quarries; and (2) those which pertain to coal mining especially. The latter industry is subject to almost all the dangers that affect other classes of mines, and has the superadded perils resulting from its special conditions. Yet it must not be supposed that there is a very wide difference between the degrees of danger encountered by the metal miner and the coal miner. Mr. C. Le Neve Foster says: "The ore miner has nearly as dangerous an occupation as the collier; and in some metalliferous districts, such as Cornwall, the average death rate from accidents is higher than in coal mines." In one list of occupations coal mining stands 30th in point of safety, while Cornish tin mining is rated 91st out of 94; that is, there were only three more dangerous pursuits. It is not possible to compare the two kinds of mining on the large scale; for while statistics are at hand for coal

mining accidents in almost all civilized countries, there are not the same data for ore mines—the reason being that the laws and the inspection, and consequently the official records, are mainly devoted to the control of coal mining. If however 20 to 25 per cent be deducted from the total fatalities in coal mining, for those accidents which, like fire damp and dust explosions, are peculiar to it, and allowing the other dangers incident to the methods of mining in each case to offset each other, the conclusion may be drawn that the ore miner's risk is at least 75 to 80 per cent as great as that faced by the collier. Such deductions have however little value beyond statistical interest, for while the totals might show regular averages the individual mines and districts vary so much among themselves that it is hardly possible to apply broad statements to particular cases.

The leading source of accident in all kinds of mining is a prosaic but deadly one—the falls of rock from the roof and sides of workings, falls of ore in the stopes of metal mines and falls of coal in the stalls of coal mines. Thus in the eleven years 1875-85, out of a total of 12,313 deaths in British coal mines, no less than 5,021 (or 40.77 per cent) were from falls of roof and coal. In metal mining the percentage is probably higher, owing to the elimination of accidents peculiar to collieries, although the open spaces are not usually so large and lying generally in steeper planes are more easily supported by props and stulls. Much depends on the size of the ore bodies or other material removed, the larger openings being of course more difficult to timber or fill. The value of the product also has its influence; thus, with rich silver, gold, and copper ores the managers can afford to put in almost solid timber sets to replace the removed ore, as has been done in some western silver mines and in some of the Lake Superior copper mines; while with iron ore or other product of low value in proportion to bulk the closest economy of timber is indispensable, and sometimes it costs too much even to properly stow the empty stopes with waste rock, if that has to be sent down from the surface.

These accidents from falls of roof, etc., usually involve only one life at a time; but sometimes a cave in a main passageway entombs all the men working beyond it, who are then slowly suffocated or starved to death unless they can tunnel out through the fallen rock or be released by rescue parties from without. Besides fatal accidents from these causes there are a far larger number of injuries resulting in the loss of a limb or temporary disablement. The greatest caution and liberal timbering do not always avail, as it is not possible to judge by inspection and tapping whether the ground is safe in all cases.

A similar class of accidents results from the dropping of tools and falling of pieces of rock or scales down shafts and winzes upon the men sinking in the bottom. This could be guarded against by placing iron or timber shields above the men, but these would be very much in the way. Some strange accidents of this kind occur. A rat falling some 2,000 feet in a shaft struck a miner on the head and instantly killed him. Last spring a visitor to a Colorado mine thoughtlessly tossed a small bit of rock into an open shaft mouth—and killed a man. Sometimes an empty car has been inadvertently pushed into a shaft, the wheeler absent-mindedly supposing the cage to be in position to receive it. Once a surface-man, horror-struck as he found himself doing this and becoming conscious of it too late to hold back the car, hung on to it to the last, and was heard to shout an ineffectual warning to the men below as he and the car toppled over together—an instance where self-sacrifice would have been better replaced by attention. Only a small proportion of shafts have guard rails and gates about their mouths.

A frequent accident is the falling of men down shafts and winzes, either from walking into them at the surface or a station, or by slipping from ladders. It is noteworthy that this never happens to strangers visiting a mine, who are more sharply watchful of every step and motion and do not take chances in the dark, but to the men who are familiar with every foot of the workings and hence become careless. The man-engine, an arrangement of reciprocating rods carrying foot-rests and hand-holds by which the men are raised or lowered in inclines or vertical shafts, has been accountable for many fatalities. It is a clumsy, barbarous contrivance that ought

to be abolished, and is used in only about a dozen American mines, though still quite extensively in Europe. The slipping of one man on it may imperil the lives of many below him.

Accidents connected with hoisting machinery are of several kinds: (1) It is not uncommon for a man to sway out from a cage and be caught by the shaft timbers, which is usually fatal, as the cages move very swiftly even when carrying men. The sudden change in temperature and air pressure when ascending from great depths sometimes causes a giddiness on nearing the surface, which causes a man to thus swing out; and often the cages are overcrowded at the change of shift. Occasionally, but not very often, a man getting on or off is caught between cage and timbers by an unexpected movement of the cage from an underground station.

(2) The cable may break. With buckets this of course means a fall to the bottom of the shaft. Cages (and some skips and gaffs, used on inclines) are provided with safety clutches which are supposed to engage in the wooden guides when a spring or lever is released by the withdrawal of the tension of the rope. There are at least a hundred different patented devices of the sort, all of which would probably work well enough on trial, but none of which can be implicitly relied on when an actual emergency comes. Some engineers object to them as introducing new sources of danger and tending to encourage carelessness in the inspection and use of cables and machinery; but on the whole they do more good than harm, in spite of their proclivity to rusting and getting out of order. As a test and proof of confidence, one inventor, accompanied by a venturesome mine foreman, allowed a cage on which they were standing that had been provided with his safety clutches to be cut loose at the shaft collar of a Comstock mine, some twenty years ago, the possible fall being between 1,000 and 1,500 feet. Of course the new clutches worked all right then. Other safeties proposed are an extra cable attached to a series of weights so as to take the shock of the falling cage by degrees; the tail rope system; and an extra cable loosely attached to a balanced cage in another compartment. On inclines, safety springs and buffers are sometimes applied to the cars or skips.

(3) Overwinding is less frequent but perhaps more serious than the parting of cables.

It is caused by the engineman's losing control of his engine while hoisting, or mistaking the position of the cage. A terrible accident of this kind occurred at the Consolidated Imperial silver mine, Nevada, some years ago. None of the men fell back into the shaft, but they were either crushed in the sheaves or killed by being thrown to the floor of the shaft house, a distance of at least 50 feet. On May 14 of this year ten men were dashed to death by the overwinding of a cage at the Red Jacket vertical shaft of the Calumet and Hecla copper mine, Michigan. The cage was run up into the sheaves, the engineman supposing it to be far below the surface at the time; the cable coupling snapped, and the cage with its living freight fell back into the shaft and down 3,050 feet to the sump.

The mechanical precautions against overwinding are automatic detaching hooks which release the cable, the cage then to be caught by the safety clutches or on automatic chairs; gear to shut off steam and apply the brake automatically; and various forms of indicators and signals to show the position of the cage in the shaft and warn the engineman. Sometimes the engine runs away, and almost always it is too late to stop after the cage shows itself above the shaft collar, for the speed may be half a mile or more a minute. A rather foolish suggestion has been made to keep two enginemen on duty at a time at each hoist, "for the purpose," as some one quaintly remarks, "of engaging each other's attention"; though the idea is to provide against risk of absent-mindedness or illness of the man at the throttle.

(4) Another variety of shaft accident is the jamming of a cage in a shaft that has got out of line by the working of the ground; if in ascending, the cable snaps; if while descending, the cable may coil upon the hood of the cage till the added weight carries all away and the jerk breaks the cable. A party of men were left suspended in a deep Nevada shaft for over half an hour, not daring to move for fear of dislodging the cage, before receiving assistance.

In regard to all shaft accidents, better than any automatic "safeties" are strong, controllable machinery, a large margin of strength in the cables, high head-frames with sheaves of large diameter, and above all careful enginemen. Accidents of this class are fortunately becoming much rarer than formerly. There is a record of nearly 6,000,000 single passen-

ger trips having been made in each of two English colliery shafts without the slightest accident, although the hoist was 1,290 feet and the speed rapid.

The best cables for heavy work are of flat woven steel wire; the next best round laid steel wire, which when very long are tapered to reduce the weight. The cages should have hoods. A cage holds from ten to twenty-four men, according to its area and whether it has one, two, or three decks. An adjustable guard of bars or netting ought to be invented, to prevent any portions of the men's bodies from coming in contact with the timbers. When about to hoist or lower men, the signal "Men on board" should always be given. A bad practice, that of lowering cages and buckets by means of the brake, is too often followed. It is much safer to lower by reversing the engine, holding the brake in reserve. With very deep shafts the elasticity of the long cables gives some trouble in stopping the cages exactly on a level with the stations. Automatic chairs remedy this, but cannot be used with most forms of safety clutch, which grip and needlessly injure the guides when the tension is relaxed.

Safety in shafts depends much upon the certainty and intelligibility of the signals given in the engine room. So far there is probably nothing better than the old rope and gong system, as the connections of electric bells and telephones are too liable to get out of order in this rough work. A signal rope, too, can be actuated between stations.

Abandoned shafts and prospect holes, which are very numerous in mining districts, should be fenced in.

A frequent cause of minor accidents, seldom leading to loss of life, is carelessness in handling tools, as picks and the sledges used in double-hand drilling.

Accidents due to the use of explosives are nearly all of the preventable class. The modern explosives, which are mainly nitroglycerin compounds of three degrees of strength (called dynamite when an absorbent is employed), are very reliable when fresh and intelligently handled, though they may deteriorate if long kept and exposed to changes of temperature. Many needless accidents occur every winter in thawing out frozen cartridges by reckless means. The fuse and detonators are also now made very reliable. The electric system of firing the blasts is generally safer as well as more effective than fuse firing, but in the dry

atmosphere of our western mines, especially those at high altitude (8,000 to 12,000 feet and more) there is some danger from sparking caused by animal and frictional electricity.

Accidents with explosives come under the following heads: (1) premature explosions; (2) tardy explosions, which with fuse may be ten to twenty minutes late; (3) miss-fires subsequently exploded by accidentally striking the charge with a pick or by the reprehensible practice of drilling them out; and (4) in the general storage and handling of the explosives. In well-regulated mines the work of charging and firing the holes is done, not by the drillers, but by a special gang of men called shot-firers, who are supposed to understand their business. Only one man at a time, or at most two, need be exposed; and the shot-firing should be done at the change of shift.

With care there should be absolutely no accidents in blasting. Yet, among other cases, in April of this year five men were instantly killed and five seriously injured by a premature blast in the Busk-Ivanhoe tunnel near Leadville, supposed to have been due to the battery's not being disconnected while the charges were put in. As to retarded shots, the precautions hinge upon use of good fuse, judgment in cutting it and tamping, and attention to the sound of the blasts. Miss-fires can be exploded by placing a fresh cartridge over them in some cases, or if that is not practicable they are blown out by succeeding shots in adjacent holes. As blasting powder is now generally supplanted by the weaker grades of the high explosives, which require little or no tamping, accidents incurred while tamping the charge are less frequent than formerly. Of course with powder, copper tamers are requisite; with dynamite, the cartridges can be simply pushed in with a wooden stick.

Fires in metal mines are neither so common nor so destructive as fires in collieries. There have however been some terrible disasters from fires in metal mines, as the Yellow Jacket (Comstock) fire in 1868 and the holocaust in the mine at Pribram (Hungary) last year, by which nearly four hundred lives were lost. The danger from fire in metal mines depends upon the amount of timbering and whether the timbers are dry or not. If they are old and the workings are dry they become almost as inflammable as tinder, and

may be readily ignited by flame from candles carelessly left sticking in them. Fires also originate in the feed and litter of mules or horses used for underground haulage, from the furnaces of underground engines, and from ventilating furnaces—all of which causes are eliminated in the best modern practice. Low-test lamp oil sometimes has caused fires by exploding the lamps. Smoking (which should be prohibited underground for other reasons) has been accountable for other fires. Usually the men receive warning in time to enable them to escape, but they may be cut off from the shaft or the shaft itself may be on fire, as was the case at the Silver Bow mine at Butte, Montana, last April, where five men perished. Mines having great masses of old timber supports in the stopes, as in the Consolidated Virginia (Comstock), the Calumet and Hecla (Lake Superior), the Anaconda (Butte) and others may maintain smoldering timber fires for long periods, even for years, with the retarded combustion due to limited supplies of oxygen. Sometimes the mines have to be flooded to drown out the fire; sometimes the burning portions are bulkheaded off from the working parts. When reopened after long intervals the ground is always intensely hot.

Fires in coal mines may be due to any of the foregoing causes or may be started by explosions of fire damp or dust, or by spontaneous combustion in the gob. They are more serious than fires in metal mines, often ruining the mines and lasting perhaps for twenty years or more. There are always, in different parts of the country, a number of coal mine fires of long existence. The remedy, if the fire cannot be extinguished by hose and portable apparatus at its inception is to flood the mine; or to seal up the outlets and trust to the carbon dioxide generated by the fire to smother it; or to inject artificially made carbon dioxide from the surface, for which purpose generators fed with marble dust or crushed limestone and dilute sulphuric or hydrochloric acid are employed. A coal mine fire is very difficult to subdue when once it has got headway.

Fires in the confined spaces of mines are the most appalling calamities imaginable. An explosion is over in a moment, but the slow suffocation by gas and smoke is a lingering death of the most agonizing kind.

SOCIAL, ARTISTIC, AND LITERARY HOLLAND.

BY THE REV. WILLIAM ELLIOT GRIFFIS, D.D.

THOUGH I preach no sermon, I shall take a text. It is found on the canvas of the oldest portrait (at Geer-Truidenberg) of the Dutch monk Thomas à Kempis. This author (born 1379, died 1471) wrote the one book which next to the Bible has been translated into more languages and printed in more editions than any other. One bibliographer counts up two thousand editions of "The Imitation of Christ," which the monk of Zwolle wrote. A Kempis is represented as sitting cozily in a comfortable chair, book in hand, and on the canvas is painted the motto which translated reads, "In a little corner, with a little book." In all that the picture represents, cozy comfort, art, and literature, we have our text for a descriptive homily upon Social, Artistic, and Literary Holland.

There are at least two old world nations in which there are *homes*—as we Americans use the word. In most countries, and in perhaps all the southern half of Europe, the dwelling house seems to be merely the place in which one sleeps, usually eats, and occupies when not at business, in the beer-garden, or at the theater or opera. In England and Holland it is the domestic castle, pictures are on the wall, there are easy chairs. Cozy expedients abound for beguiling the long hours of sedentary life and making time golden-winged. The fireplace is a main feature. Books, desk, table, lamps are at hand. Everything is shining bright and cleanly. The coffee- and teapot, materials for fire and dainty ceramic services are not far away. The very words "book" and "stove" are Dutch. Novelties with us are old with them. Japanese art, souvenir silver spoon, engagement-cup, birthday-memento and other fads which we have raved over had fully come and partly gone before our Liberty Bell was cracked. One finds a distinctively Dutch influence on early New England life.

The language nearest of all others to the English, which gave us the word "home" (*heim, ham, um* in termination) and "town" (*tuin, ton*) has also supplied most of our terms for comfort and coziness. The Dutch is not a dialect, but a pure strong language, a branch

of the Teutonic stem, and rarely needs to borrow foreign terms. Most things supposed to be aboriginally English were Dutch before they crossed the North Sea, as for example, pounds, shillings, and pence, besides a book and a cook. As we use the term "cookey" (*boekje*) why should we not say "bookey"—(*boekje*)—a little book? Above all, Dutch words are characterized by descriptive energy.

The land of turf is also the land of hearth-stones, and the size of a village is usually reckoned by the number of fires.

Let us enter the home of one of our Dutch friends in Goes, in Zeist, or in Leeuwarden, for the Netherlands has other cities than those with names ending in *dam*, or situated on the Rotte or Amstel. Through the shining clean streets we reach the polished stoop or doorstep and pull the glistening bell-knob. The white-capped, red-cheeked maid, with summer dress of a blue and white pattern that suggests Delft tiles, receives our card. Is it a tall house with a basement dining room? Then we see our faces and figures reflected on either side, as we walk along the hall, in the enamel of the flat white tiles that line the wall from surbase to ceiling. The ceramics, in lieu of wall paper, suggest easy cleansing and a hygienic surface. Many families have their living room on the second floor, with outlook upon a garden or *gracht*. A canal and a *gracht* differ in this, that the former is a connecting water-way in the country between two towns. The latter is an avenue of water in a city. On sunny days the colors of heaven and earth, the sky and foliage, are mirrored on the liquid surface, and the splendors of reflection add new joys to life.

If, as is most usual, we are ushered into the parlor on the ground floor, we see the inevitable blue woven-wire window-screen set in a black wooden frame of curved lines. This window-screen, often in lieu of curtains, permits the indweller to see what is without on the street, while privacy is preserved to those within. Sedentary life is enlarged and broadened vastly, while appropriate curiosity is satisfied, the bell protected, and the steps

of the housemaid saved, by reflectors set in the window-sill of the second story. Busy at her sewing, the lady can also see up and down the street and survey the surface of pavement and water-way. As one walks along outside, he sees in the humbler homes the white porcelain coffeepot and holder with tiny lamp or floating taper keeping hot the beverage beloved of all Dutchmen. Besides being "wet and warm," as the proverb says, Dutch coffee is, through governmental supervision, always pure and usually from the Java of geography, and not of the grocer's errant imagination. For drinking a cup of hot coffee, the Dutchman has as many pretexts as there have been amendments to Gladstone's Irish Home Rule bill.

Probably in no country of Europe are there so many windows, for the Dutch love light, sunshine, and plate glass. In not a few tall and narrow houses, one wonders how wall-strength enough is obtained—until he sees how thoroughly with girding-irons, or "anchors," the edifice is held together. No wonder the government for centuries has levied a "window tax," from which a valuable revenue is annually raised. A notable proportion of the expenses of the Eighty Years' War of Independence (1568-1648) were paid by taxes on windows. When William Pitt, imitating the Dutch statesmen, introduced the window-tax in England—to raise funds to pay the redcoats fighting in America—not a few Londoners preferred darkness to mulcting. One can still see in some parts of the great city bricked-up spaces which once had politico-economical meaning.

As we sit chatting with our friends in Groningen we are pleasantly interrupted every quarter of an hour by the chiming of the church bells. The tinkle and boom do not merely announce the time of day or night. They also play a bar of operatic music, or send out upon the wings of the air a devotional strain. We are impressed, as we talk, with the fine culture of the Hollander. As the world will not learn his language, the Dutch gentleman, and especially the Dutch lady learn to read, write, and speak the world's language in use at Berlin, Paris, and London. In the private and most of the public schools, four tongues are taught, often with the aid of four sets of text-books used on alternating days. We find our Dutch friends in commercial life well informed on the movements of trade, politics, and inventions in the

great world abroad. One thing which perplexes the average European, the Dutchman understands clearly, and that is the working and interworking of the states and the United States of America. In the republic of his ancestors with its union flag of red, white, and blue, its states, United States, written Constitution, stadtholder-president, States-General or Senate representing sovereign states, Declaration of Independence, War of the Revolution, threatened secession and Calhounism of Barneveldt crushed by the Union-preservation and Lincolnism of Maurice, there was the living "example," to our fathers, as Franklin said, and the closest analogy to our history and government. The liberal Netherlander of to-day will tell you with much truth that his present monarchical form of government is more in form than in fact.

While the men are naturally more interested in politics, the Dutch ladies are more conversant with the English classics, and the latest novel. Besides a knowledge in outline of our American history, they are very probably familiar with transatlantic events and such authors as Motley, Channing, Longfellow, Mrs. Stowe, Emerson, and Mark Twain. Humor seems to most Europeans the dominant note in American literature.

One who knows the Netherlands from Flushing to Winschoten is apt to wonder why Washington Irving did so indulge his tendency to caricature. The traveler is as much impressed with the slenderness of the natives at home, as were the reporters of New York at the fine clean limbs of the marines from the *Van Speyk* as they marched down Broadway during the late Columbian naval demonstration. The author of *Rip Van Winkle* is responsible for the average American's notion of the mental and physical traits of the first republicans of northern Europe. Histories of the United States or of New York made in New England are apt to suggest the beer keg as the model on which a Dutchman is built, while as matter of fact he is as tall though not so heavy as an Englishman. Among those not engaged in outdoor labor, one sees very white faces or rosy complexions denoting pure blood, while of the peasantry one American traveler has written concerning their "faces which make you believe in God." The Dutch lady, as she is seen in the inanimation of strict propriety in tram car or opera under the public gaze, and as she is in her home, with face lighted up in interested con-

versation, seems two different beings. Amid the prevailing blond types, one frequently notes the keen black eyes, olive complexions, and carnation cheeks which tell how strongly the century of Spanish occupation has left its mark on *de Nederlandsche bloet*.

Usually in a Dutch house there are four meals a day, though as a rule the serious business of cooking is done but once, and an American would call only one of these meals "square." The breakfast table will show hot coffee, with or without eggs, sliced cheese or sausage, cold bread (wheat, rye, or stuffed with currants), with delicious butter and cream. Rarely is a normal Dutch breakfast as elaborate as an American morning meal, and yet it is without the pork pies and other cold and clammy nondescripts that amaze the Yankee guest in an English home. At noon there is a light lunch with coffee or tea, cold bread with fruit, cake, or other trifles. Somewhere between 4:30 and 6 p. m., is the dinner, with soup, fish, meat, vegetables, salad, dessert, sweets, and usually wine and tobacco. Between sun and sun this is the chief meal. "After-dinner coffee" is rare, but usually tea is served in the parlor by the hostess. At 9 or 10 is the little supper, in which beer and bread, or crackers and cheese are the staples.

In dress, except among the farmers and the peasantry, the laborers and the shipmen, it would be hard to distinguish the average gentleman and lady of the cities from their friends on Oxford Street or Broadway. Most of the striking peasant costumes in the various provinces are, in their elaboration, costly ornaments, and brilliant colors, at least as modern as the Reformation era, and often much later. They are not ancient.

In building a Dutch house the money sunk beneath the ground often equals the amount spent on the superstructure. Most of the building sites being below sea-level, piles must be driven into the spongelike land to get foundations. These colossal skewers also act on the flabby soil to hold it together like a well-trussed roast for the oven. There are few forests visible above the soil of what was once *holt-land* or Holland, but billions of trees have been during twenty centuries punched into the ooze. On the tops of these reversed trunks the courses of masonry are laid. Usually on account of the subterranean cost Dutch houses are very narrow and also very high. As the piles sway or sag, so lean the

houses, and in the old towns the attitude of many respectable dwellings suggests groggy men in search of lamp posts. Forward, backward, to left, to right, gables and pinnacles point to all radii of the celestial spheres. So firmly and abundantly are some of the old brick dwellings braced together with iron straps that they seem rivals to "Pisa's leaning miracle." Out of plumb but not out of iron, they may have given Chicagoans a hint for their steel-framed sky-scraper twenty-storied edifices.

Long spouts carry off the roof water directly into the liquid thoroughfares fronting the sidewalk—just as was the case in the old Dutch settlements along the Hudson and Mohawk—which peculiarities the travelers from "down east" could not understand. Indeed, not to linger further with descriptions of interiors, one can hardly understand or fully appreciate the architectural fashions and details prevalent on Long Island and in the river valleys of eastern New York, until he has visited Haarlem, Leyden, Groningen, and other ancestral homes of the first settlers of the Empire State.

Without space to tell of the customs connected with marriage, the baby's advent, health and sickness, church life, funerals and burials, the kirmess, etc., we must glance at the artistic tastes of these home-lovers.

It was in Holland that the home and family life were first glorified in art. In the Dutch republic, art also was republican, besides being original, racy of the soil, creative, and the parent of modern French art and most of the *genre* and landscape art of Europe. The Italians at the Renaissance reproduced the classic nudities and beauties of Greece and Rome. Then the masters of Italy rose to the mysteries and majesty of heaven, the glories of angels, the impressiveness of church dogma and ritual, the splendors of popes and cardinals in vestments, the decorative sheen and prettiness of ecclesiastical bric-a-brac; or they multiplied bleeding Christs and bloody crucifixions. In Italian art we are alternately exalted and disgusted.

In Dutch art all this is changed. We have here little or nothing of classic nudity, the mysteries of the churchman's heaven, the material body of dogmas, ecclesiastical despotism, or the features of celibate life. Instead of credulity we have reason, for mystery realism.

Dutch art is republican, even democratic.

It is for the people. Instead of the palace of king or ecclesiastic, the burgher's home is painted in fair colors. The mother and not the nun receives glory. Celibacy is caricatured and associated with unchastity. Marriage is made honorable, and the cradle radiant. The home, the garden, the school, the market, all things sweetly human are irradiated by the pencil of genius. In realism, in science, in actual truth, the Dutch painters fairly reveled. Rembrandt, the Shakespeare of painters, the wizard master of light and shade, paints, when but twenty-six, "The School of Anatomy," which shows, as no other picture did or does, the human intellect in the countenance. Painting men in the pursuit of truth, he also preaches natural theology in sinew and flesh. Does Rembrandt show the splendor of the warrior? It is not of kings or nobles but of burghers and free citizens in the so-called "Night Watch." Does he glory in female loveliness? It is Saskia, his beautiful Frisian wife, whose growth from maid to matron we can trace in the pictures all over Europe, whom he honors. Would he set forth the Man of Sorrows? Then it is the emaciated pilgrim to Emmaus, with the marks of one recently from the tomb, whom he pictures in unidealized truth. Who has excelled, even to this hour, the golden-browns and the witchery of *chiaroscuro* of Rembrandt?

Frans Hals' greatest portrait-forms are well worthy of study. The old civic architecture, always striking and often original, is full of enjoyment to the esthetic traveler. Of late years one notices a revival of medieval styles, notably in the magnificent Rijks (National) Museum in Amsterdam. Even as I write, there arrives by mail, from beyond the sea, a sumptuously printed and bound book in which the work of Professor J. A. A. Thijm is set forth. This famous author, an admirer of the Middle Ages and a prolific writer, profoundly influenced men of taste in all departments of esthetics. His friend Cuypers, a great architect, fell especially under his sway, and many of the newer public buildings show less the power of originality than the spell of the past. In the new railway station at Amsterdam one sees a fine example of the blending of the new and old, the decoration and symbolism being pleasantly suggestive of what was beautiful in the vanished centuries and potent in the present.

The republican sculptor and painter de-

pict the faces of men who have done something in the world, and such women as could take care of all the widows and orphans made in an eighty years' war of independence, and organize a system of benevolence that was and is a school for all Europe. Paul Potter paints a bull that seems just ready to walk out of its picture and graze, while the breathing of its moist muzzle you almost hear. Sweet-breathed kine that mirror themselves in the waters as do their descendants to-day, show the painter as true to his country as to nature. Jan Steen and his jolly roysterers, whether he means to preach a temperance sermon, or simply to tell the truth, show what drunkenness really is, and not as romance and poetry idealize it. Dutch painting is wonderfully biblical in its truth to nature—"mirrored," it may be, "too severely true."

In a word, the Dutch in revolting against romanticism and mythology, feudalism and ferocity, scholasticism and tradition, chivalry and cruelty, popery and trumpery as represented by Spain and Rome, became realists of the sternest sort. Calvinists in theology, they were republicans in politics, truth-seekers in science and art, home-makers in domestic life. Sham and stucco they hated, for "staff" they preferred brick burnt to a clinker. In architecture, literature, society, and government they demanded individuality. In the church there must be democracy, in the state a republic, in a word the truth on its broadest basis.

After the bloom of art in the seventeenth century, there followed the deadness in Holland which came over all Europe, but in our century revival has brought new beauty. Who does not know of Ary Scheffer's sunsets, of Israel's pathos in picturing the Jew, of Klinkenberg's delicacy and brilliancy, of Alma Tadema's superbly successful classical scenes and figures? Apol, Artz, Bakhuysen, Bauer, Blommers, Borselen, Bosboom, Cuypers, have all sustained nobly their fatherland's reputation in the art world. The galleries of modern paintings in the Netherland cities, the collections in England and on the continent, the exhibit at Chicago all show the power of the Dutch colorist and draftsman, as well as the national instinct for beauty.

It may be that the Dutch artists must in a notable number of instances go abroad to earn a living. If so the fact rather

redounds to the glory of Holland, as showing how numerous in this little country, one-third the area of Ohio, are the sons of art. The beginnings of painting in England and Scotland were by Dutchmen. Even yet in a London exhibition of pictures, the large proportion of Dutch names in the catalogue is striking. The marine paintings of De Haas in New York, and the sheep of Verboeckhoven are familiar to Americans, yet these names are but a few of those from the land of dikes who in person or through canvas have dwelt within our gates.

One must not forget in noting the modern art movement in Holland, to note the work of the "impressionists," often only half intelligible to either foreigner or native. As in literature, so in art, there are efforts to break away from old traditions, rules, and restrictions, and not only find new forms of expression, but even to compel alike the spectator and reader to admire and enjoy. We attended for several hours such an exhibition, in Amsterdam, of strange and daring designs in color and drawing. The material was canvas and paint, and the pictures so-called were duly framed, but even as the Dutch themselves pronounce much of the new impressionist literature unreadable, so we found most of these "arrangements" in blue, green, orange, these effects in mist, dusk, and glare, quite unenjoyable, often unintelligible.

In art as expressed in Holland in their bronze casting the Dutchmen are by no means beyond the rest of the world. Among the notable effigies of their great men erected in recent years are those of Admirals de Ruyter and Piet Hein, Laurens Coster the printer who at Haarlem holds the newly-invented type in his hand, Van der Werff the heroic burgomaster of Leyden during its famous siege, William the Silent at The Hague, Rembrandt and Ary Scheffer the painters, Tollens, Vondel, and Spinoza men of letters, Boerhave, Thorbecke, John of Nassau, Grotius, and others. These out-door statues are what the Japanese would irreverently call "wet gods"—they must stand out in the rain.

Inside the churches and other edifices are some notable modern specimens of art in marble. The tercentenary of Dutch independence of Spain, during which commemorative exercises were held on many old battlefields and in historic walled towns, was the occasion, also, for much permanent artistic display. The normal Dutch method of com-

memoration is by erecting a school or endowing a professorship; but, apart from these, the art works at Brill, the Dutch Lexington, and the superb group at Heiligerlee show that in conception and execution the art instinct in Holland is still strong. Indeed, the numerous museums and galleries throughout the little country show a warm love of the beautiful. Art is the frequent topic of conversation in the homes, few of which have not in print or in oil "the light that never was on sea or land."

Apart from color on canvas, one is surprised at the number and cheapness of woodcuts. The art of wood engraving originated in the Low Countries. Dr. Conway's famous work on "The Wood Cutters of the Netherlands" tells neither of those who, taking their exercise in Gladstonian fashion, lift up axes against thick trees, nor who clear lands in Iowa or Dakota, but who used hammer and brain on carven work. Dr. Conway pictures the Netherlands as the cradle and home of book illustration by wood cuts. A person need not have been a personage, to be engraved, for so common and so cheap were portraits on wood that every village dominie, and even that well-known trio, Tom, Dick, and Harry, could be limned and published. No country has so rich a history in medals, none in pictures. American illustrators of the works of Motley, Prescott, and other authors find that they can indulge their hobby of book expansion with amazing cheapness. One gentleman in Philadelphia has enlarged his original copy of Motley's text to a library of forty-eight elephant folios.

It was by a plank road that the Dutch craftsmen traveled from penmanship, costly manuscript, and illuminated missal to printing, popular art, cheap books, and pictures. First the block book, then the woodcut, the movable type, the low-priced illustrated volume. Others may have their theories as to the origin of printing in Europe, my own belief is that both block-printing and movable types were from the Chinese, who had both centuries before they were known in Europe where they appear shortly after the Mongol invasion. However, avoiding the rocks of controversy, and steering between the Scylla of Van der Linde who demolishes "the Coster myth" and the Charybdis of Hessels who erases Van der Linde, let us state the fact that the Netherlands became the first printing office in Europe.

The classics were re-edited and multiplied, the Holy Scriptures in the vernacular were issued in numerous editions—twenty-four of the New Testament, and fifteen of the whole Bible, before ever an English Bible was printed in England—while for amusement the tales, comedies, dramas, and semireligious popular literature found new dress and wide travel in print. The aim of the first printers seems to have been to make the product of their presses resemble manuscript as closely as possible, so as to seem worthy of a high price. This, however, could not and did not last long. Soon the humblest cottage contained a Bible or a picture book of song, story, or poems, and reading was universal. In place of newspapers the *placarts* containing satire, argument, news items, advertisements, appeals, or warning became tremendous engines of public opinion. Pasted on pump, wall, curbstone, fence, stone, bridge, or canal lock, or circulated by traveler, peddler, or market man, it became the swift disseminator of ideas.

From the first, owing to the democratic temper of the Netherlands, printing was free, and the liberty of the press was for that age wonderful. Totally different was the case in England, where rigid censorship for a long time made the printing business only an accessory of the stationer's craft, and prohibited the issue of the Bible in English. Hence not only did Caxton learn his trade, but Tyndale's New Testament was printed in the Netherlands.

The first printers of the English Scriptures were Dutchmen. The Anabaptists, Separatists (or Congregationalists), and other sects under the ban of the political or government sect called "the establishment" printed their books and tracts in Holland. Their copy, written in prison cells and passed through the iron gratings to accomplices, was carried across the North Sea. After multiplication by ink, type, and paper in Middelburg, Leyden, or Haarlem, the book or tract came back to plague the politicians and ecclesiastics who were harrying or hanging the nonconformists. In vain did the English, and later the British ambassador at The Hague try to ferret out or extinguish the refugee English publishers who found shelter under the red, white, and blue flag of the tolerant Dutch republic.

It is a fair question as to which language is the older, when judged by the form and

amount of its expression in literature—Dutch or German. There was much written and printed German before Luther, even as there were many printed editions of the Bible in German before the great Martin. Dutch had a literary form in the thirteenth century, and in wealth of cloister and church annals, in charters, laws, and legal documents, in rhymes, songs, and legends, and especially in the *Historical Mirror* of Van Maerlant, shows a strong clear vehicle of expression. Modern German, as has been well said, is a mixture of Low and High Dutch, while the tongue of Holland is a pure Low Dutch idiom, a language by itself, not a dialect of the German. It is at once nearest to the speech of the ancient Germans and to the English, especially to that Lowland English unaffected by Norman influences, called Scotch.

An educated Hollander to-day will have been trained to know something of Van Marnix, poet, prose-writer, scholar, soldier and friend of William the Silent; of Vondel (from whom Milton borrowed so freely), who wrote on biblical themes in stately verse; Cats, whose poems, proverbs, and witticisms are in the mouths of the whole people; Huygens, the prince of science; Bor and Van Meteren, the historians; Grotius the theologian and writer on the laws of nations; Spinoza, and other masters of prose or poetry in the seventeenth century. One author, Ubbo Emmius, wrote a critical history of Frisia, the old home of probably a majority of the Teutonic settlers of England. In his book in the printing of which very probably some of the Pilgrim Fathers in Leyden had a part, he gives a detailed account of local town government in Friesland, page after page of which reads like a description of early town meetings in New England.

Of eighteenth-century authors, the favorites still read are Bilderdyk the poet, Elizabeth Wolff and Agatha Deken, who pictured finely the social life of their day, Amie Bellamy, Wagenaar the historian (whose voluminous *History of the Fatherland*—one copy containing eighty-four volumes—*Motley read through nine times*), Ten Kate, and Boerhaave, the latter a scientific writer of world-wide fame. The novel had not yet risen to power as a means of culture and as a disseminator of ideas in all departments of human thought. Further, it may be noted that, whereas the effect of the revival of learning just previous to the Reformation

was seen in England in a glorious outburst of literature, the same correlation of forces in the Netherlands wrought the bloom of matchless art.

Perhaps the literary phenomenon in the Holland of the eighteenth century most interesting to Americans, was that shower of books, broadsides, pamphlets, political satires, annotated illustrations, and caricatures about our Revolutionary War, and Great Britain's treatment of her American colonies. The names of Professor Luzac, editor of the *Leyden Gazette*, of Baron van der Capellen, of Dr. Calkoens, and the score or two of writers who illustrated and defended the American cause ought to be better known on this side of the Atlantic. A rich collection of Dutch writings on the American Revolutionary War exists in the Athenæum Library in Boston.

During the French occupation, when "the Batavian republic" and the kingdom ruled by Napoleon's brother lay under the feet of the great Corsican, Dutch art and literature as well as commerce languished. It was in 1813, on the fall of Napoleon that "the Dutch took Holland," getting their country back again. A Dutchman of the generation now passing away is well read in Bilderdijk the poet, Van Lennep the novelist, and N. Beets, who wrote the classic *Camera Obscura*, a book which has been published in almost as many editions, and is as true to life (but with less exaggeration) as Dickens' "David Copperfield." Groen van Pristerer, the historian, satisfies those who believe that the Netherlands, without Calvinism, would have become only another Spanish province, or a second Belgium. Da Costa followed up Bilderdijk's work, and Jonkbloet wrote the standard history of the literature of the Fatherland. The most brilliant stylist was Busken Huet, while Douwes Dekker painted in brilliant word-colors the charms of oriental life in the Spice Islands. With her many possessions in the East and West Indies, a large part of Holland's modern literature concerns itself with the fascinating and mysterious lands beyond sea.

In our generation, Kuenen, Thiele, De la Saussaye led the van in critical scholarship; Professor Blok has just issued his second vol-

ume of his intensely fascinating History of the Dutch People, and has another volume in press. Dr. A. Pierson, who died a few months ago, interpreted in brilliant language the works of our spiritual and intellectual ancestors, Hebrew, Greek, Latin, whose thoughts we still think, supposing they are our own. Vosmaer and his school of impressionists discuss art and esthetics and try to so polarize the Dutch language under the lenses of their revelations as to delight with new prisms. Couperus, the author of "Eline Vere," writes with analytical power, but with a morbidness of which the dominant note is *not* inspiration to duty or joy in life. Mrs. Bosboom-Toussant delights tens of thousands with good old-fashioned stories, and her books in the public libraries are usually read out of their covers. Brunings is also popular, while Calcar, an advocate of woman's rights, has delighted her sisters and even those who scorn or are indifferent to her theories. Van Rees and Schimmel are read by their countrymen all over the world, because they express their thoughts and interpret the life of to-day, with both insight and sympathy.

In short, despite the constant temptation to the literary Netherlander to employ English, French, or German as the vehicle of his thought, we find the overwhelming majority of Dutch authors loyal to their mother tongue. The most serious works in theology, philosophy, and physical science, the best history, the most delicate verse and fascinating fiction are in true Low Dutch. Even the "advanced thinkers" and "impressionists" who employ such daring innovation in mental procedure and literary style do but claim to be upholding the honor and fame of the vernacular.

Concluding this sketch, I utter my faith, that, despite the greater popularity of the study of French and German, a knowledge of the Dutch people, language, and history shows more points of vital contact with our national inheritance than can be discovered in the others. Some day our historical students and lovers of culture will discover the people, language, and history nearest to those of England.

THE SWEET O' THE YEAR.

(A SONG FOR ANY SEASON.)

BY CLINTON SCOLLARD.

I.

ONCE I heard a piper playing
Notes that blissful ardors fanned ;
All the world had gone a-Maying
Up and down the flowery land.
"Tell me," said I, "piper merry,
Why you blow such tuneful cheer !
Far and near, by ford and ferry,
Is it now 'the sweet o' the year'?"
Gracious answer was my guerdon,
And his ditty bore this burden :—
*Crimson cherry, holly berry, rod-of-gold, or
jonquil-spear !
Love-time ! love-time ! Then 's "the sweet
o' the year."*

II.

When the meads were ripe for mowing,
Underneath the ancient stars
Stood a songful shepherd, sowing
Night with music's rapture-bars.
"Singer," cried I, "buoyant-hearted,
Bounteous harvest draweth near,
But has joy from sorrow parted,—
Is it now 'the sweet o' the year'?"
Still his voice rang, upward soaring
With its rhythmical outpouring :—
*Crimson cherry, holly berry, rod-of-gold, or
jonquil spear !
Love-time ! love-time ! Then 's "the sweet
o' the year."*

III.

When the linden leaves were yellow,
From the orchard welled a strain
Where a lilting lad with mellow
Apples piled the waiting wain.
Eagerly I hailed him, thinking
"Aye" on answering "aye" to hear,—
"Why such jocund rhymes art linking?
Is it now 'the sweet o' the year'?"
Straight into a chorus broke he,
And in mounting measure spoke he ;
*Crimson cherry, holly berry, rod-of-gold, or
jonquil-spear !
Love-time ! love-time ! Then 's "the sweet
o' the year."*

IV.

When the hills were silver-sided,
And the skies were steely cold,
Chance my wandering footsteps guided
To a forest gray and old.
There a lusty-voiced woodman
Swung his ax, and caroled clear ;
"Ho !" I called, "my gay, my good man,
Is it now 'the sweet o' the year'?"
Came his rapturous replying,
Rising, falling, swelling, dying :—
*Crimson cherry, holly berry, rod-of-gold, or
jonquil-spear !
Love-time ! love-time ! Then 's "the sweet
o' the year."*

FROM THE SEA TO QUITO.

BY WILLARD PARKER TISDEL.

GOING southward from the Isthmus of Panama the steamer glides over the placid Pacific, under tropic skies, until rounding Punta Santa Helena it enters the deeply indented Gulf of Guayaquil, the ocean gateway to the ancient empire of the Incas, now the republic of Ecuador. The Island of Puná bars the way. Here the Spaniards under Pizarro stopped before they landed at Tumbez, on the mainland, on their march to the interior. Now, however, the traveler stems the current of the Guayas River, enriched by the Babahoyo, Daule, Yaguachi,

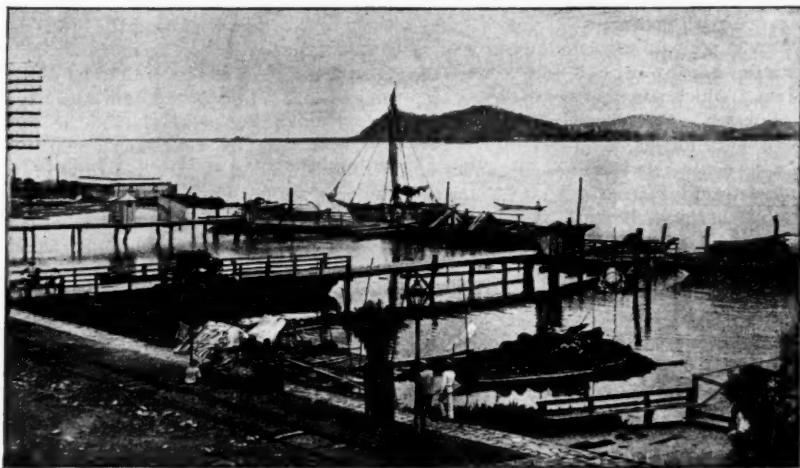
and numerous other affluents, and lands upon the dingy wharves of the commercial metropolis of Ecuador, the city of Guayaquil. Here the business life of the country touches the outer world.

Guayaquil, founded in 1535 by one of Pizarro's lieutenants, is a Spanish town, somewhat modernized, with a population of forty-five thousand souls.

The climate is warm, rain falls almost incessantly, and from the end of one year to another the temperature varies so little that one can hardly distinguish the changes in the

seasons. Its streets are well paved, lighted by gas, traversed by tramways, and there are many fine buildings, both public and private; the churches are numerous, adorned with rich gilding and embellished with gaudily dressed saints, and as a port the city is from its favorable situation one of the most important on the western coast of South America.

both liquid and solid. Nor should a goodly quantity of warm clothing be omitted, for though in the tropical lowlands the heat is intense, yet among the mountains and in the upper valleys the cold is often severe. Everything must be securely and compactly arranged in small packages, for away from the seaport and the rivers few or no roads are



The dock at Guayaquil.

Here were built the first ships constructed from native woods and launched in southern Pacific waters. At all times there may be seen in its harbor the flags of foreign nations, whose vessels engage in the carrying trade by which the manufactured goods of Europe are exchanged for the rich natural productions of this equatorial garden, to which the city of Guayaquil is the entrance.

Quito, the capital of the republic, known to the Catholic world as the Celestial City, lies in an elevated valley among the highest of the Andean ranges, a hundred and seventy-five miles distant, and at an altitude of nine thousand five hundred feet above the sea. So few foreigners visit this ancient town that it is little known, and the literature relating to it is very scanty and inaccessible to the general reader.

It was a balmy day in spring when, toward the end of the rainy season, I found myself at Guayaquil, with camp equipage packed and ready for a start toward the interior of this almost unknown land. Travelers should select a dry month (and there are few of them), a good guide and suitable assistants, strong animals and plenty of nourishing provisions, F-Jan.

found, and all the luggage must be borne upon the backs of mules or human carriers; indeed, in the reign of the Inca emperors the country highways were better than now.

The first stage in the pilgrimage is the easiest, for it is made upon the tidal river of Guayas. Setting out from Guayaquil early in the morning, upon a wheezy little steamboat, one arrives at Bodegas de Babahoyo, the head of navigation, after a voyage of some sixty miles upon this important river. At this season it was swollen beyond all recognition of its marshy banks, and there was a feeling of relief among the handful of passengers when the village of Babahoyo loomed up through the pouring rain. It is the capital of Los Rios and the center to which gravitates the commerce seeking a navigable outlet to the sea.

It was evident that the rainy season was not over. This certainly was not a dry month, for the agent to whom we applied for animals for the morrow's journey informed us that the whole face of the country was inundated back to the foot-hills. The beasts could come down no farther than a place called Sabanetta, to which we must proceed in a canoe. There

were no suitable accommodations to be had in this watery waste, and we arranged to pass the night on board the boat. The rain continued its incessant downpour and the roof leaked like a sieve, so that sleep was impossible; but even the longest night has a dawn, and with the first gleam of daylight luggage was overhauled, dry clothing donned, and hot coffee partaken of, after which we bargained for a canoe with four men.

By seven o'clock we were on our way to Sabanetta, hardly on, but rather over the mule road, which was now under three to ten feet of water. Our canoe was now poled through dark forests, then out into prairie openings; again between lines of low bushes and vine-strangled trees, yet ever following the public highway beneath us which led to the mountain passes and onward to the Celestial City. At eleven o'clock we came upon several huts built upon stilts, the entrance reached by means of ladders. At the most decent we asked for breakfast and were supplied with soup, rice, and coffee. Then the canoe was quickly off upon the waterway, while a gentle rain continued all the afternoon, but waterproofs kept us dry and the journey was not unpleasant. Little by little the water became shallower, and now and then the canoe would run aground, which made it necessary for the boatmen to climb overboard and push the craft along instead of poling. Fair progress was made, but it was six o'clock when we arrived alongside a so-called hotel in the village of Sabanetta. It was a straw and bamboo hut, also on sticks, with two rooms; the front door was at the rear, since it was more convenient to enter from the waterway than by the muddy highway.

An old woman, with her two interesting daughters, kept this primitive hostelry, and while we unpacked and put up our beds they prepared the dinner,—and such a dinner!

Had we not opened our provision boxes we should have gone to bed hungry. The *sancoche* was a soup without ingredients, except the water: there was plenty of that; while the chicken which followed had to be dismembered with our sharpest *machete*. However it was the best she had, and our boxes supplied the rest. Fortunately for us we had our camp beds, and at an early hour occupied them in the hope of getting the much-needed rest for the journey of the morrow; but during the night loud peals of thunder awakened us to the fact that as the rain was about as heavy and quite as wet inside the hotel as out, it was high time to crawl under the rubber blankets. When we had thus protected our beds and ourselves, and hoisted umbrellas as temporary watersheds, we managed to worry along till daylight. No one seemed to care for a second nap that morning, but all were glad to get coffee and go in search of the mules that had been promised for the journey. By eight o'clock these animals were alongside, cargo carefully lashed on, covered with tarpaulins, and the caravan started on its way.

But our troubles had only begun. At once we plunged into depths of mud in which the poor mules nearly foundered, but they seemed to understand the situation and in a little time we were on higher ground, so that for a



A well-kept farmhouse in the lowlands of Ecuador.

while we jogged on at a good pace. This soon came to an end, and the way became almost impassible. By constant travel it had been worn into furrows, the valleys of these furrows had been churned into deep holes,

and at every step the weary animals plunged into the mud till they could hardly draw their hind quarters out of the sticky depths. It was all we could do to get on; there was nothing to do but to give the mules the rein and cling to the saddle.

At mid-day we came to a *posada*, where there was breakfast and rest for man and beast. Later in the afternoon we gained higher ground, so that notwithstanding the frequent bad places considerable progress was made, and with an occasional tumble of mule and rider we reached Balsapamba at six o'clock. This is not an ideal town; it is a very dirty Indian village. We put up our own beds, opened our provision boxes, and after a fairly good dinner slept better than might have been expected, regardless of the continuous rain and the high winds which howled all the night about the cabin.

Early in the morning we were under way, following up a ravine with a wild mountain stream at our feet, and began rapidly to ascend the Cordilleras. The road was no better and sometimes in marshy places it seemed as though we should be engulfed in the mire. I was congratulating myself upon my escape from a fall when without warning my mule dropped into a slough and was nearly buried. As best I could I crawled out, mud to my hips, my high boots overflowing, and clambered upon a hillock to await the coming of the muleteers. It was no joke to extricate the poor animal, but wading into the mud the natives succeeded in getting the saddle cleared, a line was made fast to the tail and with the help of this improvised lift the poor

beast struggled to solid ground and stood there a picture of mute despair. I was soon in the saddle again, and by two o'clock reached a small Indian hut some distance up

the winding path, not less than five thousand feet above the sea, where the changed character of the vegetation showed the influence of the lower temperature, and where potatoes, rice, and chickens were to be had. Here we halted for breakfast, albeit a little late.

These wayside stopping places, or *tambos*, as they are called, are the inns of the muleteers and pack-carriers, and while they are ready to furnish such food and provender as they may have, for a consideration, yet it is poor in quality, and the sleeping accommodations are of the

most primitive and often filthy description, —a dirt floor and a tolerable shelter from the elements; but little more can be expected.

We were still fifteen miles from Chimbo, where we expected to pass the night. Our progress was slow, climbing the ragged ledges of St. Sebastian, the trail was stony when we got out of the morass, and the sharp turns and precipitous slopes gave us little time to view the scenery. We might have reached Chimbo that night without difficulty if my mule had not missed his footing and gone over with me down a gentle incline of about thirty feet, bringing up in a mud hole in a zigzag of the main road, much to my relief, for about six feet beyond was a precipice over which had we gone, we should have landed in the tree-tops more than a thousand feet below. The slight damages were soon repaired and we started again. Night was



Hotel on the road to Quito.

coming on and I saw it was utterly impossible to reach Chimbo, the road becoming worse and more dangerous, while I was rapidly becoming unable to travel farther.

Along this part of the route, while crossing the mountain ridge which separates the great Chimbo valley from the western slope to the ocean, the dwellers are very few and far between; the altitude being great the climate is cold and wet, and the soil gives but scanty results under the primitive methods of cultivation. Happily for us, just as the sun was going down, we encountered a solitary cabin where lived a Quichua Indian with his wife and three young children. When we asked for shelter it was denied, but a slight knowledge of his language enabled me to treat successfully with the

head of the family, and for the sum of three dollars we were given possession of the hut, and the old Indian woman was to give her services in providing a fire and cooking our dinner. The provisions of course came from our boxes. The little children could not be turned out into the cold and they annoyed us by constantly crying, the cause of which the mother said was that they were hungry. It did not take long to mix the contents of a can of condensed milk into about three quarts of a very nutritious beverage and it was a treat to see

the hungry creatures drink. This put an end to the crying, and they were soon stowed away on the ground in one corner of the hut, sleeping like well-fed pigs. Our frugal soup dinner was soon disposed of and long ere nine o'clock we tried to sleep, but our naps were short, for without warmth sleep does not come easily. The intensely cold wind that

swept down the snow-clad dome of Chimbo-razo howled around our shelter and with all our blankets it was impossible to keep comfortable.

The long weary night wore away, and daylight dawned. We welcomed the sunlight shining brightly on the snow-fields of the extinct volcano, beyond the line of vegetation; on the other hand there stretched below our feet the beautiful valleys of Chimbo and St. Sebastian.

We had crossed the ridge of the Pacific range, and looking eastward over these mountain valleys the scene was as extensive as it was magnificent. As soon as the animals could be made ready the descent into the valley of St. Sebastian was begun, and by nine o'clock we had entered the hamlet of the same name.

An Ecuadorian school is not a type with which the North American teacher is familiar, and when we passed down the long main street of the village a boy's school in full swing gave us a chance to resolve our-



Indians of Ecuador.

selves into an impromptu visiting committee. Imagine some thirty little urchins, each one wearing a red poncho and individually studying aloud in a sing-song drone on the "go-as-you-please" plan, each quite independent of any one else. The schoolroom was out of doors, sheltered only by some ragged straw thatching, and the scholars sat on the ground while the master strode up and down swinging a long whip in his hand. He was very gracious and evidently proud of his charge. It was not clear to us how the children could learn much from this sort of application but the effect was not unmusical at a little distance, the mingling of the childish voices softening into a harmonious cadence.

It was eleven when the houses of Chimbo appeared before us. All our mishaps were forgotten in the luxury of a steaming hot breakfast, while our weary animals were well fed, so that when we were again in the saddle, jogging along over a tolerable valley road, it was an easy ride of four hours to the city of Guaranda, the capital of the small province of Bolivar. Here we found the first evidence of civilization since our departure from Babahoyo. It is a large place, having like all other orthodox Spanish-built towns its plaza and cathedral. The streets are fairly well paved with cobble-stones, the houses well built after their fashion; there is a good market and several general stores, but best of all in our weary eyes was the Hotel Bolivar, where we were to rest for a day from the fatigue and accidents of the mountain journey. We, as well as our animals, were exhausted, and in this haven of all travelers between Quito and the sea gladly enjoyed the good beds and food provided, and a most refreshing sleep.

Guaranda is not a very busy town, in any commercial or social sense, and yet I should not recommend it to any person with sensitive nerves or an aversion to noise when the arrangements for a feast-day are begun. The good people certainly think plenty of preparation is needed, for they start some days in advance and keep the whole neighborhood well awake till the *fiesta* is quite a thing of the past. About midnight a wheezy old band began marching up and down the plaza in front of our hotel, extracting the most discordant tones from their ancient instruments. We could hardly have fared worse if the serenade had been in our honor, but when the cathedral bells commenced their clamor and rockets and other noisy fireworks were

discharged, we gave up all thought of further sleep. The Indians had flocked in from all the surrounding country, and with their cries and singing they made a bedlam simply indescribable. And yet the real *fiesta* was still to come.

Why stay in bed amid such a din? By the light of the fast waning moon, ere five o'clock, we were climbing the steep ascent in the direction of the snow-fields of Chimborazo. Its frosted dome, more than twenty-one thousand feet above the fretting surf of the distant sea, shone out now and then amid the fleecy clouds, while the great valleys still rested in darkest shadow. Our heavy ponchos of llama wool protected our bodies but our faces though wrapped in flannel soon showed the effects of the keen winds, cold as the drifting snows from which they came, and it was many days ere our noses and cheeks regained their original condition.

Our next destination was Ambato, in the valley of the same name, more than eight thousand feet above the sea. To reach this must first be crossed the highest ridge of the Andes, past desolate precipices, over barren rocks swept by icy blasts, a titanic land where gigantic pinnacles and jagged cliffs overhang deepest hollows. Everywhere seem mingled in curious confusion in this wondrous land, the blight of winter and the bloom of summer, the sands of the desert with the green grass of the meadows, the season of sowing and the ripening harvest. It is only a few hours upon the same day from the tender greens of spring to the tinted yellows and reds of autumn.

Just as day dawned we came to a fork in the road. No one seemed to be at all sure which was the right direction, even the guide could not tell, and so we chose the one that seemed to promise best, hoping it would bring us into the main Ambato road, keeping to the right. Soon we were riding along a fairly good track, winding around the beetling cliffs, with awful chasms below and towering peaks above our heads. The dizzy paths along the ledges were so dangerously narrow that often it was needful to dismount and walk, amid a most impressive silence. We were now on the summit of the Andes; we had crossed the Pacific Range, come up again out of the Chimbo Valley, and now on the crest hesitated for the plunge into the great Ambato basin that stretches through

the central portion of Ecuador, holding far away to the northward the goal of our pilgrimage, the ancient City of Quito. On these heights no human being lives, no ani-

wrong road. He could however lead us to the Ambato road, and under his leadership we soon came to the beautiful valley of the Rio Bamba. Here we regained the main



An Ecuadorian village.

mal wanders over the bare and desolate rocks, save possibly a stray llama, and only the colossal condor broods over the awful gulfs below as he swings in majestic flight through space on the wings of the wind. About us are the peaks that have written their history and that of the Ecuadorian Andes in ashes and lava, in ruined town and desolate field, over an enormous extent of territory.

A heavy mist set in; we could hardly see our way. Were we on the true path? No one knew; and amid the silences of these cloud-lands we dumbly followed the ragged way wrapped in absolute uncertainty, unable in the dripping fog to see anything but the very stones beneath our feet. By three o'clock we began to descend, and once or twice when the fog lifted a moment could get a glimpse of a valley in the distant east. But our difficulties increased as we went down, for we came upon marshy places where the animals floundered in the mire and water; we came upon landslides which seemed impassible, though we always pulled through somehow, and after an hour or more a herd of cattle assured us of the proximity to some habitation. Calling out in the native language, an Indian herdsman soon made his appearance and informed us we were on the

road, having passed the flank of great Chimborazo by a roundabout path used only by Indians, but doubtless the best in the wet season. Away to the right and southward, a day's journey distant, could be clearly discerned the mellow-tinted *casas* and white bell-freys of Rio Bamba, a city of twelve thousand inhabitants, and chief town of the province of Chimborazo. It was the home of Velasco, the historian, and of Maldonado, the *savant*. Overshadowed by gigantic El Altar, or as the Quichuan dialect calls it, Capa-urcu the Father of Mountains, the scenery astonishes the traveler as a masterpiece of volcanic creation.

But the valley of the Rio Bamba is only a tributary of the great Ambato Basin, and our difficulties were not yet over. The *tambo* of Chuquipoquio was our destination for the night, and this was not reached till six o'clock. No mere description would do justice to this vile place, worse than the Indian hut at St. Sebastian, more wretched than any other place on the entire route. There was nothing, however, to do but to make the best of the situation, provisioned out of our private stores and cuddled in our warmest blankets. We had been climbing again and now were on the eastern slope of Chimborazo, not far from the snow limit, so that the cold

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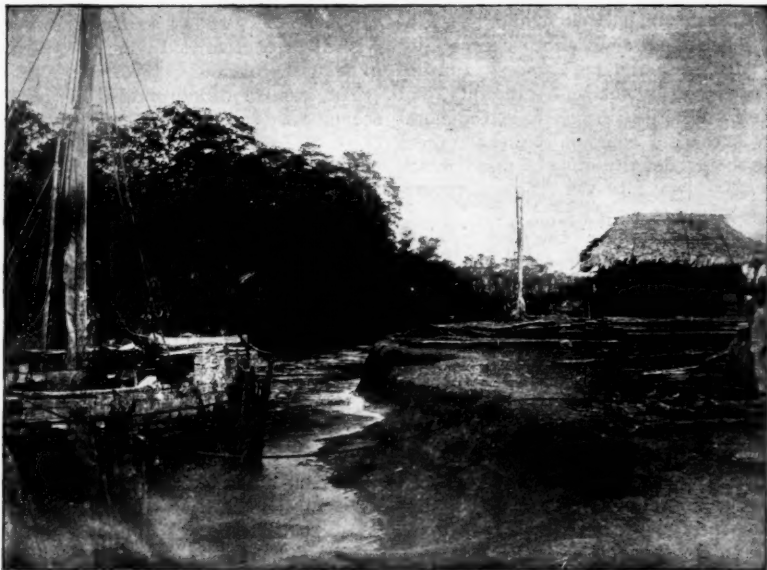
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was intense. Under the direct rays of the sun through the day the heat is burning in its effects, though tempered by the cooling breezes, but after nightfall in these altitudes the thermometer drops like a plummet into abysses of cold that chill to the very marrow, made often worse by saturated clouds and snowy winds.

It required some courage to take a morning bath in the ice-cold stream that came rushing down a neighboring gulch, but the vigorous exercise washed away the discomforts of the dismal night and we were gladdened by the brilliant rays of the glorious morning sun reflected from the distant glaciers of Chimborazo, long thought the highest mountain in the world, and even now yielding precedence only to certain crests in the Himalayas. Before eight o'clock we were on our way, stumbling over the summit ridges and then winding down into another depression, the roadside becoming ever greener and more abundant with vegetation. A brief halt at

fiesta and looked back with comparative complacency upon the discomforts of mountain *tambos*, where at least there was quiet. These natives were all dressed for this occasion in the brightest colors, and when we reached Ambato about four o'clock the streets were still crowded with the most motley confusion of florid ponchos, so that it was not easy to make way for our weary beasts. Faithful animals, they had served us well, and here we parted company. From this point there is a road practicable for wheeled vehicles northward, following the great valley on to Quito, to which point a *diligence* was reported to run with more or less regularity. This conveyance we had hoped, according to schedule, to find awaiting us, but it had not yet arrived, and a special outfit for the party could be hired only at the most ruinous rate. So we spent a day or two of enforced idleness, at a wretched hotel, witnessing the closing of the sacred festival, the dancing, singing, the drinking and the fight-



Landing and hotel on the Guayas River.

Mocha for breakfast, and we were directly upon the highway leading to Ambato, from which were flocking the Indians of the province who had been to that place to take part in the great feast of Corpus Christi. Happily we had missed the uproar of this

ing of the natives, more like wild animals than human beings. Painted and dressed in hideous costumes, these aborigines have married their ancient rites to the observances of the church, and only thus have been to some degree regulated and controlled.

(To be concluded.)

WHY WE BLUSH.

BY CAMILLE MÉLINARD.

Translated for "The Chautauquan" from the French "Revue Des Deux Mondes."

THE physiological mechanism of blushing has been carefully studied. Claude Bernard in a work on "The Physiology of the Heart" has described it as a short syncope provoked by certain emotions, as the brusque arrest of the motion of the heart which immediately starts again with increased force and sends the blood with renewed energy into the arteries.

But that which is less known is the psychological mechanism of blushing. What are the emotions which provoke the short arrests and the sudden bounds of the heart? This question which the physiologists cannot answer, which the psychologists have not answered, is the one which we wish to examine in this article.

People blush under circumstances very diverse. Some one praises another, especially before witnesses, and he blushes. Blushes are also caused by shame, by timidity, and confusion. What is, in each case, the moral cause? Is there a common element in them all? Is there a definite state of mind which corresponds always to the visible phenomenon of blushing?

A compliment makes the face redden. What is it which then passes in the mind producing this result? A very simple process: the compliment gives us pleasure, we relish it, we wish for others like it; the whole being vibrates with joy and with desire. But we do not wish any one to perceive this; it is seemingly that we should be modest, should be above such vanities; we are afraid that people would laugh at us should they discover this weakness in us. But it seems to us that it is precisely what they will discover; we feel or we imagine that they are observing us; we have the impression that all attention is directed toward us. It seems as if everybody read our thoughts like an open book, saw in our hearts all that was passing there. Here we find the essential fact: we feel that others have discovered that which we wish to conceal.

What is it that takes place in an entirely different case, in the case of shame; as, for instance, when a young girl hears an im-

proper word? The state of the soul, then, I believe is as follows: she understands the word—else she would not blush—and she is troubled by it. But this trouble she is obliged to conceal, for she is supposed not to understand it. Custom has made it befitting that she should be ignorant of everything of this kind. At all events, it is necessary that she have the appearance of not understanding. But she is afraid that she will not succeed, for she feels the attention fixed upon her. Precisely because her presence renders the word the more out of place she imagines that every one is stealthily observing her and that she stands unmasked before all. This case, in spite of first appearances, is analogous to the preceding one. The psychological fact is the same. There is a sentiment which she wished to conceal and which was in danger of being discovered.

The case of timidity also at first sight seems very different. What relation can there be between a scholar being examined and that of the modest young girl? Why does the scholar blush? Sometimes simply because of his ignorance. He is conscious that he does not know what he ought or what he is expected to know. He feels that his lack of knowledge is about to be discovered. Often his self-love is excited; he desires to make a correct or a brilliant answer, to gain for himself high esteem, and he fears that he will fall below his desire. But he does not wish his classmates to know of his ambition and he fears lest they may divine it. He has the impression that their gaze is fastened upon him and that they read his thoughts. Thus in the third case we find the same psychological fact; the scholar trembles over something which he wishes to conceal.

The debutant who enters a drawing-room is agitated, is nervous as to what he shall do and say; he wishes to walk naturally and at ease but his limbs refuse to carry him in this manner; he wishes to talk in his usual way, but his throat is dry and his mind is confused. All of the acts ordinarily so easy for him have become impossible. He suffers greatly from this suppressed activity, but he

does not wish anyone to perceive it. When a young woman suddenly meets on the street a person whom she knows, and blushes, the reason is the same. She had just previously been moving among persons for whom she did not care; suddenly she saw one in whom she was interested; she became agitated; she wondered if in her costume, her whole appearance there was anything open to criticism. At the same time she makes an effort to preserve her natural composure, and she is afraid lest this effort be discovered. She experiences the feeling of being looked at critically and she blushes. When we suspect that some one is talking about us the same thing occurs; there is excitement as to the idea of the judgment concerning ourselves and fear lest this emotion should be disclosed. Such is then the law for all cases of timidity; they present a common character, only one; fear lest something which should remain secret shall be openly known.

There remains to be considered blushing which is caused by confusion. A child tells a falsehood. He blushes—why? Because he fears that the lie will be discovered. Perhaps he knows that he is suspected, perhaps the face of the one to whom he is talking expresses a doubt. He trembles lest his secret thought be unmasked. A benefactor is caught doing some good work—he blushes because he wished to guard his deeds from open recognition. He also undergoes the experience of having something discovered which he wished to conceal.

Let us look next at one of the most curious cases of confusion. A person thinks he is all alone, and suddenly is made aware that such is not the case, and blushes. There seems to be no parallel between this case and the former ones. He has done nothing either bad or good. It seems as if the thought of concealment could not enter into this consideration. Why, then, does he blush? We shall find, however, that it is because there is still a secret emotion. When I perceive any one regarding me, suddenly and instinctively I am disturbed and troubled. I am afraid of having made some gesture, or of having taken on some expression, or put myself in some attitude which, perfectly correct while one is alone, might be ridiculous before a witness. Perhaps I had let my innermost feelings stamp themselves on my face. Without doubt I had not been just I would be before others. The frankest of persons always

wears a social mask and does not like to be seen without it. Perhaps I was caught altogether too much unmasked. This is what excites me, I have a fear of having been ridiculous. But this fear is the very thing which I do not wish anyone to surmise; I wish to have an indifferent, natural manner—if one should divine my fear what would he think of me?

In all cases of confusion the action is the same. Suppose, for example, that some one calls my attention abruptly to some error in my conversation or some negligence in my toilet; the chances are that I shall blush. It is because the observation has excited, perhaps provoked me. I am annoyed at having permitted the error or the negligence to occur; then I have a feeling of resentment in spite of myself against the one who called attention to it. But I do not wish to show these feelings. I would have a glad appearance and thank with a good grace the informer. It would be ridiculous to show my resentment and I cannot repress a fear that I shall do so. Again, if some one tells me an unpleasant truth regarding myself, at heart I bear it very ill; it touches and wounds me in my inmost being. But it is necessary that my friend shall not perceive my impressions, I must remain tranquil, and I fear that I cannot. The same experiences are undergone when one is surprised in a profound reverie. One is humiliated for he would have his attention always awake and alert; but he does not want this surprise to be known to the one suddenly intruding upon him.

In all of the cases just supposed it was another person who caused the blushes. If it is I myself who produce this result the phenomenon is identical. For instance, in the presence of some highly respected person I become aware that I have spoken too familiarly, I am immediately embarrassed. I fear I have made myself disagreeable, and at the same time I wish to conceal my confusion and to maintain an indifferent appearance, to prevent others from discovering my mortification. Again, if in talking I become aware that I have assumed a boastful tone, I suddenly grow apprehensive lest others may have remarked it and lest in the unfortunate mood I may have disclosed my secret sentiments and brought to light my inner vanity.

Thus there is one law governing all these cases. Every time I blush, whether from

confusion, timidity, shame, or modesty, my moral state is identical: *I have the impression that others see in me that which I wish to conceal.*

We have found the law by an analysis of the facts. It remains now for us to prove it. If the fear of being unmasked is the true cause of blushing, then under certain conditions certain results must follow. Suppress the fear, and, all other things remaining identical, the blush must disappear. Provoke this fear, and, the other circumstances remaining the same, the blush will appear. Augment or diminish the fear and blushing will be augmented or diminished. These are precisely the things which occur.

In every case where the fear of being unmasked no longer exists, blushing no longer exists. The example of lovers is a striking one. Two lovers, who at the beginning of their acquaintance probably frequently blushed before one another, no longer do so. Why not? Simply because they no longer fear to reveal themselves fully; they do not seek to throw any illusion over their inner lives. This example is decisive, and corroborates the rule. The circumstances are the same, save in one particular, as when blushing did occur, and that one is precisely the cause presumed: the fear of being unmasked is suppressed.

For the same reason one does not blush when he is alone, unless, possibly, for a moment when he imagines he is not alone, whatever may be the scenes which he fancies, whatever may be the projects which he forms, or the faults with which he reproaches himself. Neither does a young child blush. Darwin tells of two little girls who colored deeply at the age of two or three years when caught in some misdemeanor; but he cites them as rare exceptions. Children do not blush because they have nothing to conceal, and especially because they have no idea of trying to conceal anything. Crichton Browne in his observations upon idiots says that he has never seen them blush, properly speaking; he has noticed that they change color from joy or from anger. Those who are not utterly stupid may blush, but a real idiot never will.

Let us now reverse the study and provoke the presumed cause; the effect ought to appear. Here is an experience which all parents have had. A child is planning some project; for him it is a great affair, at the

moment the essential object of his life. He does not wish to reveal it suddenly for fear of some ridicule or repulse. Nearly always he will ask some question, having a distant bearing upon his cherished plan; thinking to lead up to it gradually. If his ruse is suspected and he discovers this, he blushes painfully from the fear of being unmasked. Women blush much more easily than men; their lives are more reserved and they have many impressions, sympathies, enthusiasms which custom does not allow them to manifest. Not only do they have much to conceal, but they feel themselves less capable of concealment than do men. They have only rarely a man's will power and empire over themselves. They are impressionable and impulsive. Consequently they doubly fear that they will inadvertently make known their inner selves. And this is why they blush so easily.

Young people are more liable to blush than older people, because they are less willing that their desires and pretensions and aspirations should be disclosed. Old men seldom blush; a fact on which comment has been frequently made. They have lost all desire for appearing other than they are.

The blind furnish us with a proof still more precise. If our theory is true they ought to blush less than those who see, for the thought that they are observed, that their countenances can be read, is not natural to them. It is only when education has taught them that others can judge them from their faces that they are troubled by any fear that from that source their secret thoughts may be penetrated. And they should be still less apt to blush in the presence of other blind persons, for they know that then they are in perfect security. But on the other hand, since the blind are conscious that by other means than that of sight one receives impressions about another, that the voice, the manner, the speech, all reveal one, they, though in a less degree, should fall under the rule. And experience confirms this reasoning.

It is incontestable that the blind do blush. Darwin in his "Expression of Emotions" says, "Poor Laura Bridgman, blind from her birth, and entirely deaf, blushed. The Rev. R. H. Blair, principal of the college at Worcester, noticed that among seven or eight children born blind who were in attendance at this institution, three blushed very frequently."

The director of the national institution for

blind young persons confirms me in this opinion. "A first incontestable point," he writes me, "is that the blind are susceptible of blushing when they are in the presence of those who see and that they experience rapid impressions, agreeable or disagreeable. I believe that these impressions produce the same effects even if the blind person is convinced that he is in the presence of other blind people only." And then he adds, "Your third question is answered in the affirmative; the blind do blush less easily than those who see and there are found among them more impassive physiognomies than among the latter."

We are now in a position to appreciate the very ingenious but incomplete theory of Darwin. He gives as the cause of blushing the fact that our own attention is sharply directed upon ourselves. He says, "At all epochs men and women, especially in their earlier days, have attached great importance to the exterior aspect of their persons; they have also given especial attention to the appearance of others. The face has been the principal object of this examination. Every time that we know or suspect that any one is criticising our person our attention is borne in sharply upon ourselves especially upon our face. This very probably has as its effect the bringing into play that portion of the sensorium in which center the sensitive nerves of the face."

According to his very able explanation, the directing of the attention upon any part of the body modifies, in that region, the capillary circulation. For example, one can modify the involuntary movements of the heart by fixing attention upon them. The salivary secretion is excited when we keenly imagine ourselves eating acid fruit. So under the influence of attention the vessels relax more or less and are gorged with arterial blood; then one colors. And more than this, he says, thanks to habit and to heredity, the capillaries of the face have become extremely sensitive; the ancestral custom of fixing the attention upon them has modified their tonicity. This is why we blush to-day at the first alarm. We are no longer conscious of directing our attention to our face; but we really do this and it is the cause of the phenomenon which we are considering.

This theory is interesting and specious; is it exact? It seems to me that it is very contestable. We often fix our attention very

sharply upon ourselves without its causing us to blush, as for instance when we look in a mirror. If I feel any pain in my face I closely examine the affected spot without blushing.

Doubtless in most cases of blushing the attention is fixed upon the face, but that is not the essential circumstance. A child caught in a falsehood, probably thinks of his face, but he is influenced to a much greater extent by the desire to hide his dissimulation. When any one has told us an unpleasant truth about ourselves, without doubt we think of our face, but the important fact with us is the feeling that we must not let the other know that he has piqued us in the least. The exterior fact is secondary; that which is chief is the interior fact—anxiety concerning that which we would conceal, the fear of being discovered.

In all cases blushing goes directly against our interests. We tremble lest someone shall divine in us a secret joy, and blushing betrays this joy. We tremble lest we shall be suspected of some secret thought, and blushing betrays the thought. We blush because we fear to attract special notice, and so do the very thing which does attract notice! Blushing then serves no purpose. At least, all that it can be credited with is, as Darwin says, the embellishing of the faces of young girls, or the serving as a mark of divine justice in making the guilty betray themselves. Otherwise it seems out of place in the harmony of phenomena useful to our existence. It is a useless and dangerous luxury.

This constant relation between blushing, the physical fact, and the sentiment of being unmasked, the moral fact, remains yet to be examined. Why does the one accompany the other? The temptation to seek a response is strong, but I believe that it should be resisted. We do not yet know enough of the nature of such problems to resolve them with precision. All that we can say positively at the present is, that every time such a physical phenomenon is produced, such a mental phenomenon is also produced; there exists between the two an invariable liaison. As to understanding why one follows the other, we cannot yet. We may advance hypotheses more or less reasonable, but none of them can be scientifically established. It is better then to forego them all. Let us content ourselves now with ascertaining and proving; later on we shall also comprehend.

WHAT MAKES AN EPISCOPALIAN?*

BY THE REV. GEORGE HODGES, D.D.

BIGOTRY, sectarianism, a narrow mind, a spirit of unbrotherly separation; a firm belief that the Episcopal church is the one, true, and only church, and that the ministers of other denominations are but intrusive laymen who ought to read for their warning the story of Dathan and Abiram; absence of vital piety, a vicious habit of card-playing, dancing, and theater-going, unabashed enjoyment of the pomps and vanities of this wicked world; dislike of emotion and enthusiasm, detestation of prayer-meetings and revivals, love of forms, careful attention to the attitudes of the minister and to the shape and color of his garments, suspicious nearness to the Church of Rome,—such as these, it used to be thought, make an Episcopalian.

The bishops of the Episcopal church, together with regularly elected representatives of the clergy and the laity of that communion throughout the whole country, met in Baltimore a year ago in General Convention, and answered this question—What makes an Episcopalian? They had before them the replies made at Chicago by the bishops several years ago, and at the Lambeth conference by bishops of the entire Anglican church throughout the world. These they substantially followed.

They declared, after due discussion, that the only things which the Episcopal church holds to be essential are these four:

I.—The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

II.—The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

III.—The two sacraments ordained by Christ Himself,—baptism and the Supper of the Lord,—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

IV.—The Historic Episcopate, locally

* This article belongs to a series on the various religious denominations begun in the July, 1893, number of THE CHAUTAUQUAN. The denominations treated thus far are the Congregational, Methodist, Presbyterian, Baptist, Jewish, and Lutheran.

adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

These are the four points of orthodoxy in the Episcopal church. Whoever can subscribe to these four, he may believe what he will or disbelieve what he will besides, he is a good Episcopalian. Loyalty to these makes an Episcopalian.

These two estimates, that of the critics and that of the Convention, include between them most of the members of the Episcopal church. A few may deserve all the hard sayings of the initial paragraph; a few others are already advanced enough to stand squarely and with enthusiasm within the quadrilateral marked out at Baltimore; the rest of us are on the middle ground, looking both behind and before, trying to connect the tenth century with the twentieth.

There are proud statements made of the number of churches where the priest wears colored vestments, burns candles and incense, and celebrates a daily mass. The number does not decrease from year to year; very likely it grows greater. Archdeacon Farrar, over in England, has just been preaching jeremiads in the *Contemporary Review*, predicting a downfall of the work that was wrought at the Reformation. There, as well as here, ritualism waves its gorgeous banners. The crucifer heads his procession of astonishing gowns. The altar looks as if it were blessed at Rome, and the service perplexes the plain layman who turns the pages of his prayer-book. And the life of Dr. Pusey, in four thick volumes, finds interested purchasers.

On the other hand, the bishop who made the most bitter protest, though in vain, against the confirmation of Phillips Brooks, has in his turn pronounced a lamentation upon the latitudinarianism of the clergy. We are all going to destruction, he fears, with our higher criticism, and our irreverence, and our defiance of tradition. Something ought to be done to restrain our unholy fraternizing with nonconformists. The "broad" people are undermining the ortho-

doxy of the church! In England it is conceded, I believe, that a great company of strong men, represented by the writers of "*Lux Mundi*," are disposed to welcome the most searching examination of the most ancient dogmas. Canon Fremantle told me that there is no broad church party in England, but that the best truths that broad churchmanship stands for are held by the young high-churchmen who will control the future.

So the conditions are not unlike the curious battle that was fought in the days of the Puritan Revolution in the seventeenth century, when one army ran in great fright in one direction while the other army in equal alarm fled the other way.

The truth is that, however it may be with the individual churchman, the differentiating characteristic of the Episcopal church, which exposes it among the unthinking to all manner of contradiction, but which to the thoughtful observer is the best thing about it, is its wide inclusiveness, its generous hospitality to truth in varied forms, its Christian catholicity.

To set the adjective "episcopal" beside the name of either layman, or presbyter, or bishop, is to introduce a definition which does not define. He may be almost a Presbyterian, or almost a Unitarian, or almost a Roman Catholic. You will not at all know where to place him. He may have a prayer-meeting at his church and sit on platforms with dissenting parsons. Or he may have an altar, and hear confessions, and sing litanies, and say mass. Or he may believe that the story of Adam and Eve is a parable, and that the story of Jonah is a fiction, and may punctuate even the Gospels with marks of interrogation.

There are three religious temperaments which are found so universally in all lands and in all religions, as to make us believe that the good Lord is pleased to have them so. There are some whose natural look is up, toward God; others look in, toward their own souls; still others look out, toward the world they live in. The favorite religious occupation of the first is worship; they delight in prayer, kneeling down before the cross reciting devotions; they are profoundly conscious of the divine presence; they think of God. The favorite religious occupation of the second is to hear sermons, especially such as deal with sin, and how to be saved

out of it; they are dreadfully afraid of hell; they think of Jesus Christ as the Savior of their souls, who shed His blood for them; they go to church not to give praise but to get help; not adoration but conversion is the best part of religion. The people of the third temperament are chiefly busy in practical ministrations to the needs of their neighbors; they are greatly interested in so interpreting the church creed as to commend it to the understanding of men, desiring to make theology reasonable, and ready to put away any part of it which they cannot prove first to themselves and then to others; and they try to make earth more like heaven here and now, accounting clean streets as well as clean hearts to be within the province of Christianity, not so occupied with straining their eyes to see the many mansions of the life to come that they overlook the many miserable tenement-houses of the very defective life that now is.

It is evident that the ideal Christian looks in all these three directions. He is a high-churchman and a low-churchman and a broad-churchman at the same time. Still, it is equally plain that we are born with one or the other of these temperaments especially pronounced in us. There is maternal room in the Episcopal church for all these different children. These three temperaments so enter into the life of that communion that they appear in distinct parties, those of each kind seeking each other out, having their own service in their own way, voting on different sides in ecclesiastical conventions, and sometimes, most foolishly, deploring the existence of these most praiseworthy and catholic differences. The Episcopal church is saved from becoming a sect by its constitutional hospitality to all these different people.

Could Archdeacon Farrar expel the ritualists and reorganize the whole church after the pattern of St. Margaret's Westminster, the result would be as deplorable as the success of the Bishop of Springfield in confining the studies of the clergy to the disquisitions of the fathers. It is the glory of the Episcopal church that there is room in it for "advanced" people of all sorts, for men who walk abroad in cassocks and for men who garnish themselves with evangelical white ties, for theologians and for humanitarians, for the orthodox and for the unorthodox, for the Cavalier and for the Puritan, even for sectarians and intolerant.

This catholicity is evidenced by the definition of good churchmanship which the General Convention set forth at Baltimore :

1. The Episcopal church is a Bible-reading church. The Holy Scriptures make up a great proportion of its service. Its Morning Prayer, for instance, begins with Scripture sentences, continues presently with the singing of a Psalm, which is followed by the responsive reading of several other Psalms, and provides for a lesson from the Old Testament, and a lesson from the New Testament, and a selection from one of the Gospels, and another from one of the Epistles. A table at the beginning of the Prayer Book sets forth a plan of readings in Holy Scriptures for the morning and the evening of every day of the whole year.

There is entire unanimity in the church as to the preciousness of this supreme Book of all the books. It is agreed among us, without dissent, that it contains all things necessary to salvation, and that it is the rule and ultimate standard of faith. But the church stands sponsor to no theories. The ideal pattern of loyal churchmanship shows no assertion, one way or the other, with respect to the doctrine of inspiration. The good churchman may believe, if he can, in the dogma of verbal dictation ; or he may go with the most advanced of critics to the farthest boundaries of the higher criticism.

The church, in this matter, is wise and practical. Here is the Bible ; whatever the discussions about it may be, they do not rob us of its blessed help in the living of our daily lives. They are like the debates among the men of science regarding the nature of matter, some affirming that it is eternal, others denying that it has any real existence,—in the midst of which we go about as usual, eating our dinners, buying our garments for the winter, and receiving with thanksgiving the blessings that are brought to us by our eyes and by our ears.

2. The Episcopal church has little sympathy with defamers of dogma. It maintains stoutly that the foundation of right behaving is right believing. It applauds the wisdom of St. Paul in his Epistles, who first sets forth the doctrine and then, as necessary inference, emphasizes the duty.

But the church objects to dogmatism. It declines to encourage that arbitrary spirit which delights to erect the smallest details of opinion into articles of faith. It remembers

the hard fate of the man who prayed such an earnest and unqualified prayer for rain that he received for answer the whole river Euphrates. Water is good, but too much water is a calamity. Dogma is excellent, but too many dogmas destroy religion.

Thus, setting to one side the elaborate confessions which the forefathers made as weapons for the metaphysical batters of the Reformation, the church asserts firm faith in the two ancient creeds, which are not only the most venerable but the briefest and the simplest of all the great statements of belief. Beyond these, it is committed to nothing. The good churchman may hold as stoutly as he pleases to all the bristling points of Calvinism ; or he may repudiate Calvin altogether and consort with Arminius. He may take either side in the debate upon everlasting punishment. He may agree with Dr. Briggs or with the General Assembly with reference to future probation and the middle state.

It is further notable that the two creeds upon which the church stands are statements of fact. In no instance do they venture into theory, nor even into explanation. The being of God, as Trinity and as Unity, the incarnation of the Son of God, the death that He died for us upon the cross, and His second coming to judge the world, are stated simply and plainly as cardinal parts of the church's certain faith. The *doctrine* of the Trinity, the *doctrine* of the incarnation, the *doctrine* of the atonement, are not set down in either of these creeds. They are left to the study of the church, and to the gradual revelation of the Holy Spirit. What we think about these high matters now is not quite what the fathers thought. The theory of the atonement which St. Anselm found when he entered the theological seminary is not that which the student finds to-day when he matriculates at Andover, or Cambridge, or Union, or even at Princeton, or at the General Seminary in New York. Nor do we expect that our children will exactly agree with us. The truth of God is learned, in proportion as we grow able to understand it ; and we are forever growing. The work of the assisting Spirit did not end when the last apostle died. The faith was once for all delivered to the saints as Plato in four volumes is once for all delivered to the students. The work of the student is to understand Plato ; and his progress will depend upon his growth. In a few years

Plato will mean much more to him ; and his platonic dogmas will need restatement. Only facts are eternal. Inferences from facts will change as long as there is growth and life. The church leaves room for growth.

3. The same fine latitude is characteristic of the position of the Episcopal church toward the sacraments. There is no assertion of any sacramental theory. Baptismal regeneration is indeed verbally affirmed in the service that is used for that sacrament, but the word is taken out of Holy Scripture and means exactly what it means there, neither more nor less. The real presence is implied in the language of the communion office, but there again the phrases are but quotations out of the New Testament and go back for interpretation to that document which we all receive. Whatever the Bible teaches on these subjects, the church teaches ; and the church offers as wide a space for difference as the Scripture itself.

No mention is made, in this connection, of sacramental ritual. The amount of water used for baptism may be a fontful or a pondful. The person to be baptized may be affused or immersed. A form is provided for the baptism of infants, and another for those of riper years. Two Christians may come in the Episcopal church to the Supper of the Lord, one regarding it as a sacrifice, the other thinking of it as a simple act of devout remembrance ; one with crossings, genuflections, and prostrations, the other with head erect ; and each will find that in the service which appeals especially to him and helps him. This happens every Sunday.

4. Finally, in the statement of church order, the Episcopal church is again careful to stand upon the absolutely solid ground of fact. There is a theory about the ministry which is held by many churchmen, and may be held by any. It is the doctrine of the apostolic succession. They who believe it trace a transmission of divine grace and authority, by hand on head through all the Christian centuries, from the Lord Christ Himself, through the apostles and fathers and prelates of past time to the episcopally ordained clergy of the present. This theory is by no means universal in the church, nor is the holding of it necessary to good churchmanship. Many clergy, and a still larger proportion of the laity, have no confidence in it whatever.

The church, at Chicago, at Lambeth, and

at Baltimore, set this theory aside as a matter of private opinion, and asserted the evident fact of the Historic Episcopate. The Christian church up to the Reformation was governed by bishops ; and that episcopal discipline goes back in history as far as history goes. The Episcopal church, while it broke with the past in many things, did not change this immemorial order. The ancient organization continued without interruption.

The historical question turns upon the nature of the office of the pope of Rome. If that office is essential to the being of the apostolic church, if it began with Peter and has ever since continued by divine appointment, so that separation from that prelate means separation from the original Christian society, then the Episcopal church began in England in the reign of the eighth Henry. But if the pope came into his sovereign being only at the opening of the Middle Ages, as a bishop newly erected over his brother bishop, the essential feature of church order being not the pope but the bishops, so that a visitor to Rome itself in the year 300 would have found not a papal but an Episcopal church in that city, then the church in England did but cast off a novel and usurped authority, and, keeping its succession of bishops, kept its vital connection with the church of the apostles.

The historic episcopate is valued by us partly on account of this relation into which it brings us with the past, as preserving our membership in the original society, but equally by reason of its own good working qualities. It takes Congregationalism and Presbyterianism, and, guarding all that is best in each, adds that feature of constitutional superintendence which is found to be necessary to the permanent well-being of any society, of any business, and of any government. This it offers as its especial contribution to the church of the future.

To be a high-churchman, a low-churchman, or a broad-churchman, either one, but to try to be all three together ; to recognize the fact that God has made us different, but has at the same time made us brothers, and thus to keep in the closest possible sympathy with those who differ from us, not even desiring to have all men think alike ; and to that end setting emphasis on the value of essential facts, leaving the widest room for every man's honest interpretation of them,—this is the Christian spirit which makes a good Episcopalian.

WILLS OF SOME RICH AND FAMOUS PEOPLE.

BY DR. HARVEY L. BIDDLE.

A GREAT fortune is sure to be divided. Death will make it necessary and surviving heirs will demand it; distant relatives will urge their claims for a share and very often the law aids their designs. The distribution of one's wealth before death is a favorite theory of the world, though this has little influence upon rich men. A large fortune that has been inherited, or accumulated by industry, speculation, or business sagacity does not necessarily imply a mercenary spirit on the part of a rich man. It may mean that the man has been wiser, more prudent and successful than some of his fellow-men. When honestly obtained and discreetly used great wealth should be placed to the credit of a man's practical good sense.

Socrates tells us, generosity in giving money is popular, but men who have the power to accumulate wealth are not greatly influenced in disposing of it by what is popular in the estimation of men. Stephen Girard, A. T. Stewart, the Astors, Vanderbilts, and Goulds, with scores of smaller millionaires, have shown little regard for public sentiment when they divided their wealth, or whether they should give it while living or leave it for distribution after they were dead. Stephen Girard is the only one in this list who built his monument into the life of men. His Girard College in Philadelphia is doing more for the benefit of mankind through a will, than he did in all his life, though it required his lifetime to make the will possible, which ultimately made the college. There is a glaring contrast, when one thinks of it, between the working of Girard's million dollar estate to-day and A. T. Stewart's million dollar estate. Stewart's has vanished, while Girard's is intact, educating hundreds if not thousands of young men.

The best judge of what a man should do with his estate is the man who owns it. How he secured it is not the question. If it is his, he alone has the moral and legal right to dispose of it, before he dies or after he dies, as he prefers. He must fix the time as well as the method.

To leave the largest part of an estate to wife and daughters was an old custom brought from England in the Colonial times. The employment of the business talents of women in these times together with other causes are working changes in the wills of rich men. Perhaps it is explained in part by the greatness of fortunes gathered to-day as compared with those of fifty years ago. The wills of the millionaires or the hundred-thousand-dollar wills are published in the newspapers, but the wills of the moderately rich seldom appear in public print. This work of the press tends to influence the public mind with the idea that the wealth of the country is being concentrated in a few hands, but it is a judgment formed on exparte testimony and therefore a mistake.

Some very delicate questions enter a will. When a father has bestowed a large sum of money on one child to begin business, or as an aid in trouble, it is charged up to that one. The other children not having received such a portion it would seem are entitled to an equivalent. Such a consideration may control the entire character of a will when the fact is not stated in so many words.

It has been said that the will of James G. Blaine was peculiar, because out of a fortune of almost \$1,000,000 he left fifty dollars to each of his children and the large remainder to his wife, but a thoughtful person, knowing the history of his family, can readily see the probability that he adopted this method to avoid envy and its train of evils existing among his children. He put them upon an equality, trusting the mother of his children to make an equal distribution of his wealth in time to come. But in the nature of things she or somebody else must finally divide the inheritance. It is hard to tell which way is wise or which plan will produce the least friction and yield the best results. Every man must "be fully persuaded in his own mind."

Legislatures have put into statute law provisions for dividing a man's goods, providing he dies without making a will. Even here however the laws of different states diverge on some points, but as a rule they are equitable.

The wise man makes a will, but he makes it in few words. From various sources have been gathered the wills of some eminent people who have been very rich, and are presented in the following pages for the sake of the lessons that such documents naturally teach.

George I. Seney of New York was the son of a Methodist preacher, and his grandmother was a daughter of James Nicholson, the first commodore of the United States navy. One of his aunts married Albert Gallatin, the eminent statesman and financier, and it was through this relation that Mr. Seney was led into the banking business where he made money. Mr. Seney negotiated the Nickel Plate Railroad, and he is reported to have made about \$1,500,000 out of the sale to the Vanderbilts. While he was still living he gave most of his fortune as follows:

To the Methodist General Hospital of Brooklyn \$410,000, \$100,000 to the Long Island Historical Society, \$250,000 to Emory and Wesleyan College, Macon, Ga., and \$100,000 to various benevolent objects in Brooklyn. He founded the Seney scholarships, and largely endowed Wesleyan University, and gave to miscellaneous charities more than \$400,000.

The Hon. Edwin Denison Morgan, the famous war governor of New York, left a will which after his death was probated. The account of it reads as follows:

After payment of the legacies of the will, the executors and trustees filed an account on Feb. 25, 1885, showing that they had a balance of \$1,999,066 on hand.

Mr. Morgan's widow, Eliza M. Morgan, and his grandson, Edwin Denison Morgan, Jr., survived him. Mr. Morgan gave \$690,000 to eighteen institutions. To his widow he gave \$500,000 absolutely, an income of \$15,000 a year, and a life interest in their residence.

Mr. Morgan created a trust of the residue of his estate, the income of which is to be paid for life to Edwin D. Morgan, Jr. If he has three or more children the principal on his death is to go to them. It was provided that if he had one child only that child on its father's death should get a quarter of the principal, and if only two children, they should get half of the principal. The rest of the principal in either case was to go to a number of institutions on his grandson's death.

The will of Gen. P. T. G. Beauregard was

filed in New Orleans February 28, 1893. It disposed of about \$2,000,000 as follows:

He divided his property equally among his two sons and granddaughter, except a donation to the Confederate Home in New Orleans. He gives certain swords and military trophies to the city of Charleston, S. C., the State of Louisiana, and the military papers to the Confederate Annex to the Howard Library in New Orleans, and requests that his body be cremated. He gives as a reason for wanting his body cremated, that he considers cremation better for the sanitary condition of such a climate as Louisiana than the present mode of burial.

Rutherford B. Hayes, ex-president of the United States, thus indicated a will:

In the name of the Benevolent Father of all: I, Rutherford B. Hayes, of Spiegel Grove, Fremont, Ohio, do make and publish this my last will.

First—I wish all my just debts to be fully paid.

Second—I give and bequeath the home place known as Spiegel Grove, and all the personal property connected therewith, to Birchard A., Webb C., Rutherford P., Fanny, and Scott R. Hayes, to be by them held in common without sale or division of the same, to belong equally to my said children or their heirs.

Third—The residue of my estate, real and personal, I give and bequeath equally to my five children, provided that my son Birchard A. is to be charged \$25,000, the amount heretofore advanced to him.

Fourth—The interest of my daughter Fanny in said estate is to be held by my son Birchard A. in trust for her benefit and support and all payments by him are to be directly to her or her personal receipt or for her benefit.

Fifth—I appoint my sons Birchard A., Webb C., and Rutherford P. Hayes as executors of this my last will and testament.

The following is a copy in full of the will of James G. Blaine:

I, James G. Blaine, of Augusta, in the State of Maine, at present residing in the city of Washington, D. C., being of sound and disposing mind and memory, do make, publish, and declare this to be my last will and testament, thereby revoking all former wills by me at any time made.

1. I direct my executrix hereinafter named to pay my just debts and funeral expenses.

2. I give and bequeath to my daughter Margaret, to my son James, and to my daughter Harriet, to each the sum of \$50.

3. I give and bequeath to my grandchildren, Emmons Blaine, Blaine Coppinger, and Corwin Coppinger, to each the sum of \$25.

4. All the rest and residue of my property, real, personal, or mixed, wheresoever situated, which I now own or may hereafter acquire, and of which I shall die seized or possessed, I give, devise, and bequeath absolutely and in fee simple to my wife, Harriet S. Blaine, her heirs, and assigns forever.

5. I name, constitute, and appoint my said wife, Harriet S. Blaine, executrix of my last will and testament, and I request that my executrix be not required to give bond for the performance of her duty as such.

Witness my hand this 7th day of January, A. D., 1893.

JAMES G. BLAINE.

The final settlement of the affairs of the late Samuel J. Randall shows that the value of the estate left by him is \$789.74, which is not enough to pay the bills of the physicians who attended him during his last illness. Of this amount \$589.74 was due by the government for salary, leaving the total value of his property \$200 at the time of his death. This is a rather remarkable showing for a man who spent thirty years of his life in the most responsible positions in the public service.

Matthew Arnold's estate amounted to £1,041. His will, in his own handwriting, was one of the shortest that ever came under probate. It was:

"I leave everything of which I die possessed to my wife, Frances."

The will of Julia C. Conkling, widow of Roscoe Conkling, at Utica, N. Y., is very brief, simply covering one page of legal cap paper, with a few lines on the other side. To Elizabeth C. Oakman, only daughter of the deceased, is bequeathed all the property and estate of the deceased, real, personal, or mixed, excepting \$50,000, which is bequeathed to Walter G. Oakman, her husband. The will was signed Feb. 7, 1889, and was witnessed by R. S. Hayes, Thomas A. Byrnes, and S. G. Darnell.

Eccentricities are often conspicuous in a will; for instance in one of so many pages that it weighed a pound, an heiress of a quarter of a million, the late Miss Mary Hutchinson of Philadelphia, disposes of her worldly possessions. The fortune in question was made by her father, who at the time of his death, twenty-five years ago, was Philadelphia's

most prominent banker and broker. Miss Hutchinson had lived a retired life, devoting much of her time and income to charitable work. Having no claims of kin she adopted five girls from the almshouse at Blockley, who gave her considerable trouble. All the girls rebelled against their foster mother's too strict social and religious requirements. Her favorite having married in opposition to her wishes, she promptly disowned her, willing \$20,000 each to the two girls remaining with her. These afterwards deserted her and she cut them off from their inheritance, bequeathing \$20,000 to her former favorite. Then the two others of her adoption, weary of her exacting kindness, left her, whereupon she transferred the two funds of \$15,000 each intended for them to the same fortunate favorite. Though favoring only a few persons with her friendship and confidence, Miss Hutchinson remembered all of her neighbors, apportioning among them, with much detail, her jewelry, bric-a-brac, and other personal property. Among her bequests for benevolent purposes are:

\$50,000 to the Presbyterian Hospital, \$50,000 to the Episcopal Hospital, \$50,000 to the Hutchinson House of the Home of the Merciful Savior for Crippled Children (built by her in 1880), \$5,000 to the Midnight Mission, \$30,000 to the Protestant Episcopal Home and Foreign Missionary Society, \$10,000 to the Philadelphia Protestant Episcopal City Mission, \$10,000 to the Pennsylvania Industrial Home for Blind Women, and \$10,000 to the Working Home for Blind Men.

The late Mrs. Sarah L. English of Williamsburg, N. Y., who was childless, left a will which shows a ruling passion strong in death. In it she gives five hundred dollars for the maintenance of her four pet cats in a style to which she had accustomed them.

Cyrus W. Field, the inventor of the Submarine Telegraph, which unites nations formerly sundered by oceans, suggests many interesting events by the various provisions of his will. In it he says:

First—After payment of all my debts and funeral expenses, I direct my executors to raise, out of my said real and personal estate (other than the articles specifically bequeathed in the second clause of my will), by sale or mortgage thereof, as they shall think best, the sum of \$50,000, if my estate will yield so much, which sum I give to my son-in-law, Daniel A. Lindley,

and my friend, John Lindley, as trustees in trust to invest and reinvest the same, as hereinafter authorized, and to collect and apply the net income thereof to the use of my daughter, Alice D. Field, for her life, in such manner as my daughter, Isabella F. Judson, shall direct, if she be living; or, if not, or if she shall give no such directions, then in such manner as the said trustees shall think fit.

Upon the death of my said daughter Alice, I give and bequeath the said fund (subject to payment of all debts and obligations which the said trustees may have incurred in her behalf) unto those persons who would be my next of kin under the laws of the State of New York, in case I had survived my said daughter, and had died immediately thereafter, and in the same sums and proportions in which they would respectively be entitled thereto, as such next of kin.

I direct all inheritance and succession taxes upon this fund to be paid out of my estate.

I earnestly commend my said daughter Alice to the care and protection of the rest of my children, in case her comfortable support should require a larger income than the sum in this clause given will produce.

Second—I give to the New York Historical Society the six oil paintings and forty-seven water-color paintings belonging to me, which illustrate scenes connected with the laying of the Atlantic telegraph cables.

I also give to such of my children as may survive me, other than my daughter, Alice D. Field, and my son Edward M. Field (to be divided between them by mutual agreement, if possible, otherwise by my executors by lot), the following articles of personal property belonging to me: The gold medal presented to me by the unanimous vote of the Congress of the United States; the duplicate of the same, the original having been lost or mislaid in the Treasury Department at Washington, but afterward found; the gold snuff-box presented to me by the City of New York, with the freedom of the city; the Grand Prize Medal presented to me by the Exposition Universale of 1867, at Paris; the gold medal presented to me by the Chamber of Commerce of the State of New York; the gold medal presented to me by the merchants of New York; the gold medal presented to me by the American Chamber of Commerce of Liverpool; the gold medal presented to me by the State of Wisconsin; the decoration presented to me by Victor Emanuel, king of Italy; the silver service presented to me by my friend, George Peabody, of London; the silver épergne presented to me by my friends, Peter Cooper, Moses Taylor, Marshall O. Roberts, and Wilson G.

Hunt, who were for many years co-directors with me in the New York, Newfoundland, and London Telegraph Company; the silver pitcher presented to me by clerks in my employment; the tankard made from the wood of the Charter Oak, at Hartford, and presented to me by the workmen at Central Park; my gold watch, my emerald pin, my diamond pin, the oil portrait of Professor S. F. B. Morse, photographs of John Bright, Richard Cobden, and M. de Lesseps, each of these photographs having been presented to me by the person photographed, with his autograph; the dining table on which the contract was signed March 10, 1854, for connecting Europe and America by submarine telegraph cable, and also the chairs and other articles of furniture belonging to the same set, with the said table; the sideboard which formerly belonged to Thomas Jefferson, and was used by him while he was president of the United States; the American and English flags wrought into one, which floated at the masthead of the steamship *Niagara*, in the cable expeditions of 1857 and 1858, and of the English steamship *Great Eastern*, while the cables of 1865 and 1866 were laid; the collection of fossils and mineral specimens, together with the cabinets and cases in which the same are usually kept; the carved chairs and carved table now in the library; the patronship which I have in the Metropolitan Museum of Art, and the fellowship which I have in the American Museum of Natural History; all my furniture, books, works of art, paintings, engravings, photographs, bronzes, porcelain, curios from foreign countries, bric-a-brac, china and silverware, not hereinbefore mentioned.

Third—All the rest, residue and remainder of my estate I direct my executors to divide into five equal shares, and I give, devise, and bequeath the same as follows, viz.:

One such share to each of my daughters, Grace F. Lindley, Isabella F. Judson and Frances F. Andrews, in fee simple and absolute ownership, but as and for their sole and separate property, free from the control and without liability for the debts of any husband whom any of them may have.

Mrs. William C. Whitney was a daughter of ex-United States Senator Payne of Cleveland, O. She inherited from her father an estate estimated to be worth \$3,000,000 and disposed of it by will as follows:

I, Flora Payne Whitney, of the city of New York, do hereby make, publish, and declare this to be my last will and testament, hereby revoking all former wills by me made.

First—I do hereby make, constitute, and ap-

point my husband, William C. Whitney, to be the executor of this will.

Second—All my estate, real, personal, and mixed, of every name and nature, wherever situated and wherever acquired, I hereby give, devise, and bequeath to my husband, William C. Whitney, to have and to hold the same to his heirs and assigns forever.

In witness whereof I have hereunto subscribed my name and affixed my seal in the city of New York, January 31, 1893.

FLORA PAYNE WHITNEY.

Dr. Ruppenner came to this country from Switzerland when he was a poor boy. He accumulated a fortune of \$250,000. For many years he was the physician at the Fifth Avenue Hotel. He was educated by Prof. Agassiz. He died in Concord, Mass., in July, '93. His is a case of a foreigner's making money here and then giving most of it to people and institutions in his native country. The terms of his will were reported as follows:

The Doctor left to the town of Alstetten, Canton of St. Gall, Switzerland, \$25,000, the income to be used by the overseers of the poor to buy bread twice a year and distribute it among those who are in want and need. He left to Carl Haselbach, Canton Appenzel, Switzerland, 50,000 francs for the purpose of educating his children, and to Ida, Clara S., and Anansia Haselbach, the annual income of 25,000 francs. To Barbetta Ellensohn, residing near Vienna, Austria, was left the income for life of 50,000 francs. The doctor provided that his library should go to the University of Berne, with 20,000 francs for its care and maintenance.

By his codicil, executed two days later, \$10,000 was bequeathed to Harvard University, for the use of the Harvard Medical School, to be called the Dr. Ruppenner Fund, and the residue of his fortune was given to Carl Haselbach of Switzerland.

A sister of Dr. Ruppenner, it is understood, intends to contest the will of her brother, as it makes no provision for her.

John G. Whittier, the poet, of Amesbury, Mass., left a larger estate than was expected, even by his most intimate friends. It is said that his copyrights alone bring an annual income of \$3,500, while his estate is valued at \$122,000. Some of this property is in copyrights, which is not always certain, but probably it is as good if not better than bonds average. It is interesting to read how this great poet disposed of his manuscripts

unpublished, made suggestions about letters and put his religious belief into his will. His will was filed Sept. 19, 1892. In it he says:

Know all men by these presents, that I, John G. Whittier, of Amesbury, in the county of Essex and Commonwealth of Massachusetts, being of sound mind and memory, but in enfeebled bodily health, do make this my last will and testament, hereby revoking all former wills by me before made. After the payment of my just debts and funeral charges, I give, bequeath, and devise as follows:

I give, bequeath, and devise to my niece, Lizzie W. Pickard, my homestead in Amesbury with all the books, pictures, and furniture therein; also my dwelling house, known as the Gove place, in Amesbury. I also give and bequeath to my said niece \$15,000; to Samuel T. Pickard, husband of said Lizzie W. Pickard, \$5,000; to Greenleaf W. Pickard, \$1,000; to my niece, Alice G. Perry, \$8,090; my nephew, Charles F. Whittier, \$4,000; my nephew, Lewis H. Caldwell, \$4,000; my grandniece, Lizzie W. Patten, \$3,000; my grandnephew, Robert G. Patten, \$3,000; Haverhill City Hospital, \$1,000; Josephine and Gertrude Cartland, \$500 each; Annie E. Wendell, \$5,000; A. Josephine Root, of Hartford, Conn., daughter of my cousin, Josephine H. Root, \$500; Phebe J. Woodman, daughter of my cousin, Abby J. Woodman, \$3,000; Caroline Johnson, Mary Johnson, and Abby J. Woodman, my furniture, books, and pictures at Oak Knoll, Danvers, not otherwise disposed of, to be equally divided among them. I also give and bequeath to each of them \$500; to Addie P., wife of Gustavus Commett, \$5,000; Caroline C. Cate, wife of George W. Cate, \$1,000; Lucy Frances and Jennie Sparhawk, \$500 each; Lucy Larcom, \$500, also copyright of "Child Life in Prose," and "Songs in Three Centuries"; Mary E. Carter, \$500; Dr. Louise Dowdell Wilson, \$500; to my niece, Lizzie W. Pickard, before named, the portrait of myself, by Hoyt, at Oak Knoll, Danvers; Sarah O. Jewett, of South Berwick, Me., Lanman's picture of the sea and its marshes at the mouth of the Merrimac River; Annie Fields, the picture of Venice, also at Oak Knoll; the American Peace Society, \$500; Amesbury Charitable Society, \$500; the Friends of Amesbury, \$200 for the care of their burial ground; Adelaide P. Caldwell, \$3,000.

The copyright of my writings, with the exception of those given as aforesaid to Lucy Larcom, I place in the hands of my executors, whom I hereby constitute and appoint as trustees of the same, the income of which (as stipulated in an agreement with my publishers, Houghton,

Mifflin & Co., dated August 12, 1883, to continue until ten years from that date). I hereby direct them to pay annually to Lizzie W. Pickard, Alice G. Berry, Charles F. Whittier, Louis H. Caldwell, Phebe J. Woodman, and Addie P. Cammett, in the ratio and proportion of the cash legacies made to the above-named persons in this instrument. Nevertheless, if in the judgment of my said executors and trustees it is deemed advisable, they are at liberty to dispose of said copyright, and divide the proceeds among the above-named persons in the proportions above named.

I give, bequeath, and devise one-half of the rest and residue of my estate, be it real, personal, or mixed, to Lizzie W. Pickard, Alice G. Berry, Charles F. Whittier, Louis H. Caldwell, Phebe J. Woodman, Addie P. Cammett, and Adelaide G. Caldwell, in the same ratio and proportion as mentioned in item 29.

I give, bequeath, and devise the remaining one-half of the rest and residue of my estate, be it real, personal, or mixed, in equal shares to the Amesbury and Salisbury Home for Aged Women, the Annie Jaques Hospital, in Newburyport, and the Normal and Agricultural Institute for Colored and Indian Pupils at Hampton, Va.

I entrust my manuscripts, letters, and papers to Samuel T. Pickard, of Portland, Maine, and request all who have letters of mine to refrain from publishing them unless with his consent.

It is my wish that my funeral may be conducted in the plain and quiet way of the Society of Friends, with which I am connected not only by birthright, but also by a settled conviction of the truth of its principles and the importance of its testimonies.

McKee Rankin was an actor till one year ago when in Detroit he was persuaded to leave the stage by the generous gift of a quarter of a million dollars' worth of property. The incident was related at the time as follows :

His father, Col. Arthur Rankin, who was past eighty years of age, was being treated at the Hotel Dieu Hospital in Windsor, Ont., and was not expected to live many more weeks. He transferred for the consideration of \$1 all the right, title, and interest in his property to his son, McKee, except an income he was then receiving of \$100 a month from some property in Algona, which he reserved to himself for the remainder of his lifetime.

The complications of a will are seen in the following account where red ink and a bogus document come into the case :

Chancellor McGill, judge of the Probate Court of New Jersey, has filed an opinion revoking a probate he had previously granted on a pretended will of George P. Gordon, the late millionaire printing press maker of Rahway. The judge's decision, in effect, declares the will a forgery, and the sensational feature of the evidence upon which the decision is based was the discovery, in a red ink used in what was asserted to be the original draft of the will made in 1868, of a chemical not invented until 1874, and not imported to this country until after that.

In this remarkable case the first will admitted to probate was discovered to be a forgery and the probate revoked by the court upon the testimony of scientific experts who pronounced the chemical a product of eosine, a substance invented by a German chemist named Caro, in 1874, and after that time imported to this country. Thus the attempt to secure a part of a great fortune by fraudulent means was prohibited by a combination of most singular circumstances.

It is supposed that Jay Gould left an estate worth more than \$30,000,000. The provisions of his will are minute and the document is long, hence the following abbreviated statement :

The original will is dated December 24, 1885, during the lifetime of his wife, Helen D. Gould. It made various provisions for her benefit which failed of effect by reason of her death before the death of her husband. After, and in consequence of her death, Mr. Gould on the 16th day of February, 1889, executed the first codicil to his will, making such changes as became necessary by the death of his wife. A second and a third codicil to his will were executed on the 21st of November, 1892.

To his son George J. Gould he makes a bequest substantially in the following words :

"My beloved son, George J. Gould, having developed a remarkable business ability, and having for twelve years devoted himself entirely to my business and during the past five years taken entire charge of all my difficult interests, I hereby fix the value of his services at \$5,000,000, payable as follows: \$500,000 in cash, less the amount advanced by me for the purchase of a house for him on Fifth Avenue, New York City; \$500,000 in Missouri Pacific 6 per cent mortgage bonds; \$500,000 in St. Louis, Iron Mountain and Southern Railway Company consolidated 5 per cent bonds; \$500,000 in Missouri Pacific Railway Trust 5 per cent bonds; 10,000 shares of Manhattan Railway stock; 10,000

shares of Western Union stock, and 10,000 shares of Missouri Pacific stock—all to be taken and treated as worth par."

All the rest of his estate is devised and bequeathed to the said executors and trustees in trust, first, to divide the same in six equal parts or shares and to hold and invest one of such shares for each of his said children, George J. Gould, Edwin Gould, Howard Gould, Frank J. Gould, Helen M. Gould, and Anna Gould, with authority to collect and receive, pay and apply the income thereof to each child for life, with power in each to dispose of the same by will in favor of issue and in case of death without issue. The share of the one so dying to go to the surviving brothers and sisters, and to the issue of any deceased child, share and share alike, per stirpes and not per capita. He directs that these trusts shall be kept separate and distinct and that the amounts thereof shall be separately kept; that no deduction shall be made by reason of any gifts or advancements heretofore made to or for any of his children.

The late Jesse H. Griffen of Yorktown, N. Y., was prominent throughout Westchester County at one time. He was defeated for member of Congress, the Assembly, and several county offices on the Prohibition ticket. Mr. Griffen drew his own will, and it is written on both sides of a double-entry bill head. After directing the payment of his debts and bequeathing the residue of his property to his wife, this clause follows:

Third—I desire that my corpse may be put in a plain walnut coffin, without any silver plating, and carried to Amawalk by some of my friends in an ordinary spring wagon, and that no tombstone be erected where my mortal remains are deposited in the earth; for I have noticed that people in moderate circumstances are often distressed by trying to follow the example of others who make expensive displays at funerals, and tombstone honors are a truer indication of the vanity of survivors than of the virtues of the dead.

If in passing through this life I can do anything for which posterity will be better and happier, it will be sufficient monument to my memory. If I fail in this let no marble slab bear witness that one so worthless lived.

The will of the late Anthony J. Drexel was probated in Philadelphia, July 20, 1893. It disposes of about \$30,000,000 as follows:

The executors named in the main instrument are the deceased man's son, John R. Drexel, Anthony J. Drexel, Jr., George W. C. Drexel,

the two sons-in-law, John R. Sell and James W. Paul, Jr., his life-long friend George W. Childs, and Richard C. Dale, who drafted the will. In a second codicil the deceased also named John Lowber Welsh as co-executor and trustee.

By the will Mr. Drexel devises \$1,000,000 to the German Hospital at Philadelphia and \$1,000,000 as a fund for the establishment of a public art gallery in Philadelphia. His books, pictures, and works of art are given to the Drexel Institute. He creates six separate funds of \$1,000,000 each for the benefit of the six children left by his deceased daughters.

He provides for the acquirement by his estate of the full control of the *Public Ledger* after the demise of Mr. George W. Childs, in accordance with an agreement now in existence, and leaves it within the discretion of his executors whether corporation powers shall be secured for the control and maintenance of the Drexel building and of the *Public Ledger*. He provides for the continuance of the Drexel interest in the firms of Drexel & Co., Drexel, Morgan & Co., and Drexel, Harjes & Co.

Mr. Drexel further devises the sum of \$500,000 to James W. Paul, Jr., his son-in-law, as a token of his affection, and he further provides that in the case of the death of George W. Childs Drexel without issue there shall be given \$500,000 to his widow in order that she may be left properly provided for.

The estate is generally believed to be worth \$30,000,000, and it will be seen by the document that fully \$8,000,000 is directly disposed of.

In remembrance of the servants of the Drexel family and employees of the Drexel banking houses sums are left to each, some of the gifts reaching \$1,000.

Mr. Drexel in his will makes no reference to the Drexel Institute beyond giving to that institution his books, pictures, and articles of curiosity. During his lifetime he contributed to the institute nearly \$2,000,000, \$600,000 for the building and securities for its endowment, which are now worth \$1,300,000. It is believed he contemplated a further endowment of the institute, but that he was prevented from carrying out his intention by his untimely death. It is understood that his surviving children propose to carry out the intention that they believed their father had of further endowing the Drexel Institute by contributing among themselves \$1,000,000 to the further endowment of that institution.

The will of Rufus Hatch gives a view of his devotion to his children, and tells how he desires that they shall be educated. It reads:

"I do not wish my boys to go to college, but

to receive a commercial education. Should any of them, however, wish to become lawyer, doctor, or clergyman, then he may go to college; but I much prefer that my sons should learn a mechanical trade, so that they will always be sure of an honest livelihood.

I most strongly warn my children not to use tobacco in any shape or form; nor touch, taste, or use wine or liquor in any way.

I earnestly desire that my children shall not gamble in any way for money, *as their father has had experience sufficient to serve for all posterity.* [The italics are in the will.]

The will was executed on March 26, 1881, and names his widow, Mary Gray Hatch, and Roswell G. Roston, president of the Farmers' Loan and Trust Company, trustees and executors. He gives policies of life insurance aggregating \$29,000 to his widow. Other policies of life insurance aggregating \$14,000, which had been made out in the name of his former wife, Charlotte B. Hatch, he gives to his three children by her.

The residue of his estate is to be divided among his widow and children. Should the estate reach \$204,000 his sisters are to get \$1,000 each. If it reaches \$300,000 they get \$5,000 each, and if it amounts to \$500,000 they get \$10,000 apiece.

The Hon. Hamilton Fish was secretary of state in President Grant's administration. The value of Mr. Fish's estate is not known, but it consists mainly of real property. Three public bequests are made, one of \$50,000 to Columbia College, another of \$5,000 to St. Luke's Hospital, and the third, \$2,000, to the Bellevue Training School for nurses. The residue, except one-seventh interest, which is held in trust for the children of the testator's deceased daughter, Mrs. Northcote, during their minority, is bequeathed equally to his six children. The will is dated June 8, 1892, and the executors are the testator's sons, Nicholas, Hamilton, and Stuyvesant Fish, and his son-in-law, Sidney Webster.

The testator says that if he has left any memoranda for the distribution of articles or money among friends, relatives, or em-

ployees, he wishes his executors to carry out his wishes, and he bequeathes to them absolutely \$12,000 with which to pay any money gift made in these memoranda. If that amount is not needed he requests the executors to turn the remainder into his residuary estate. The testator further says:

As I may leave memoranda and documents which may throw light upon some public question or be of some historical value, I direct my executors to deliver to my daughter, Sarah M. F. Webster, and to my son, Hamilton Fish, Jr., all my journals, papers, and correspondence, and all documents or memoranda to whom I bequeath the same, and to whose care I confide the same, permitting them in the exercise of a careful and wise discretion, bearing in mind my own opinion and care in such respects, to make proper and discreet use thereof, as they may approve.

A special session of the Probate Court was called for September 19, 1893, at Taunton, Mass., for the purpose of probating Frederick L. Ames' will. He was regarded at his death as one of the wealthiest men in New England. The will was drawn up in 1889 and the codicil in 1891, and is substantially as follows:

All the real estate in Easton, together with all the plate, pictures, horses and carriages, and every article of personal property, except money or securities, in the house at the time of the testator's decease: also \$500,000 in money, the stable on Newbury Street, Boston, and the house on Dartmouth Street, Boston, he gives to his wife, Rebecca Caroline Ames. The residue of his property is given to Oliver W. Mink of Brookline, Samuel Carr, Jr., of Boston, and Oliver Ames, 2d, of Easton, to be held in trust and to be disposed of as set forth in the will, the trustees to have full power to invest and sell as they may deem wise and prudent. But they must pay to Rebecca Caroline Ames the sum of \$50,000 per year in quarterly installments during her natural life, and the residue of the income from all the property is to be divided into five equal parts, each to be placed in a separate account in the names of each of the children.

Woman's Council Table.

WOMEN AS INVENTORS.

BY LEON MEAD.

That all our knowledge begins with experience there can be no doubt.—*Kant*.

It is only by labor that thought can be made happy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin*.

Women will find their place; and it will neither be that in which they have been held, nor that to which some of them aspire. Nature's old Salic law will not be replaced; and no change of dynasty will be effected.—*Huxley*.

Give her the fruits of her hands and let her works praise her in the gates.—*Solomon*.

For the woman is the glory of the man.—*St. Paul*.

WHILE women previous to the beginning of the present century were not in any considerable number represented in the world of invention, science, and art, they to-day have attained a commanding position in these and other lines of activity—formerly almost wholly usurped by men.

As inventors women thus far have produced fewer important results than in other fields of thought and exertion. This doubtless is due to their environment, their hitherto inferior educational advantages, and their limited opportunities to compete with men for the world's emoluments and prizes. All these conditions, however, which have acted as a blight upon the mental productivity of women, are rapidly changing in their favor, and there is a reasonable basis for the belief that within the next half century women will go well to the front in the most intricate and profound achievements.

Another thing that seems to have held women's creative faculties in abeyance is their usual lack of ability to grasp deep, logical, and scientific problems. This however is not an inherent lack, but merely the result of sexual inequalities as they have existed under law and custom. But now the universities and colleges in all civilized countries are opening their doors to women, and the latter are eagerly availing themselves of the opportunities thus offered. So it cannot be truthfully asserted that women are not being scientifically educated. The facts prove quite the contrary.

Few American women are there at the present time who have not some kind of an invention, or who have not thought of one. The average housewife has many useful, if not ingenious, contrivances of her own conception. They may not be patented and on the market, because forestalled by similar devices that are, but nevertheless she values

them for their utility and as being concrete evidences of her own ingenuity. It not infrequently happens that the young ladies of our big country, with little or no practical knowledge or experience, devise something that, though trivial by comparison, yet is made truly serviceable.

Obviously these manifestations go to show that women possess at least embryonic tendencies toward mechanical invention; that the soil is there to be fertilized and cultivated. These minor exhibitions of their talent should not be ridiculed. When some boor asked Michael Angelo why he was so particular and accurate about some slight thing, the great genius replied: "Ah, it is only a trifle, but trifles make perfection, and perfection is no trifle."

After the most heroic of struggles women have secured their social, intellectual, and industrial emancipation in the United States, all of which was necessary before they could start on an even footing with the world to demonstrate their capacity in the realm of professional and scientific effort. They are now virtually prepared to illustrate the limitations and possible expansion of their inventive genius.

A woman is said to have obtained a patent in 1790, the year of the establishment of the United States Patent Office, but information as to her name or the nature of her invention is not at hand. A device for straw weaving with silk and thread was patented by Mary Kies, May 5, 1809. This is the first invention by a woman mentioned in the Patent Office Reports. The next patent granted to a woman was taken out by Mary Brush for a corset, July 21, 1815. Numerically, articles of wearing apparel, particularly the corset, take the lead among the inventions of women up to date. Naturally the protection and preservation of the female form divine has been a subject of absorbing interest to the

fair sex even before Catherine de' Medici introduced the steel and velvet "busquine" to the ladies of her court. Up to October 1, 1892, one hundred and forty-three kinds or variations of corsets, including improvements in them and adjuncts, had been patented by women.

Within the past twenty years women have been more active as inventors in this country than they were in all the preceding years of the century. Nearly four hundred applications for patents were made by women last year. It goes without saying that no reliable estimate can be made of what percentage of that number will be granted.

From the founding of our Patent Office to October 1, 1892, inventions 3,458 in number, were patented by women, of whom about one hundred were foreigners, or those residing in foreign countries. Generally speaking, there is not a wide range covered by these creations of the daughters of Eve, though it must be admitted there are many mental horizons between the invention of a warship and a doll.

In the earlier part of this century domestic comforts and conveniences were harder to obtain and fewer, because they could not be indulged in, except by the well-to-do, and, for the best of reasons, because they did not exist. What was more natural and laudable then, for a woman, the empress, sometimes the serf of the home as well, to knit her wits together, perchance to evolve from her inner consciousness some little mechanical assistant to the *ménage* or some gewgaw for the nursery? The husbands were bent on business or warfare of some kind or another, and when there was a hitch in the household concerns which caused a delay in his precious meals, then he was up in arms—and statistics cannot enlighten us how many times the patient, self-sacrificing wife was upbraided—until she really felt as though she would give anything to be back home, under the parental roof, humble as it was. Under circumstances akin to these I fancy many a woman's invention was born.

But restless firesides, conjugal goads, and marital annoyances cannot of themselves account for the entire number of inventive contributions by women to the labor-saving question and to humanity at large. We all possess some ingenuity and we might give others a great many ideas, if the latter had not already been exploited in a way that H-Jan.

seals our lips. But we cannot use the hot-house process in forcing thoughts and conceptions.

Necessity is not always the mother of invention. Inventive instinct or genius is independent both of riches and poverty. A New York banker's wife some years ago derived a great idea while engaged in the simple occupation of twisting some worsted yarn. This suggestion led to a result. She finally perfected a machine for twisting wire rope, the patent of which she sold for \$50,000 in cash and a royalty upon future sales. This lady was not in need of these substantial receipts, but she sensibly turned her invention to practical account.

As before stated, the majority of mechanical contrivances evolved by women thus far have not been important ones. Curious and even fantastic have been many of their inventions. Three women for instance, have taken out patents on so-called corpse-coolers. An improvement in cigars, whatever that may be, is the work of an Iowa woman.

In the invention of baby carriages, baby jumpers, trundle beds, juvenile toys and games, churns, dish-washing appliances, washing machines, and other similar domestic devices women naturally have been prolific.

A simple attachment for a sewing machine was invented by Miss Helen Blanchard and out of it she has made a fortune.

A hand refrigerator and lunch-box, invented by Miss Phelps of Dorchester, Mass., promises to be a practical boon to those who enjoy picnics and social junketings in the woods or on the seashore. This contrivance may be obtained in different sizes, the smallest holding, in a zinc-lined box, about three pounds of ice, which is said to last for nearly a day.

A Philadelphia woman is responsible for an invention by means of which hundreds of ready-made barrels are turned out every day, which she furnishes to the sugar and oil refineries at a comfortable profit.

Miss Montgomery of New York has made an enviable reputation as an inventor. As far back as 1864 she introduced an improvement in locomotive wheels and subsequently a patent was granted to her for an improved war vessel.

The claim is made that from one barrel of Lima oil ten thousand feet of illuminating gas can be extracted through a process pat-

Woman's Council Table.

466

WOMEN AS INVENTORS.

ented by a young woman of Lima, Ohio.

Not long ago a patent typewriter attachment was invented by Mrs. Emma D. Mills of New York, who is closely identified with the movement for the advancement of women in the industrial occupations. Mrs. Mills personally superintends the manufacture and sale of her invention, which required the making of special tools to facilitate the output of the article. Of Mrs. Mills, the well-known writer Frances Stevens has aptly remarked, "An inventor who makes her own tools and with them manufactures her own patent ought to succeed."

Recently a device has been patented by Mrs. Harriet Plumb for supplying railroad cars with fresh air. This ventilator excludes the usual attendant dust and cinders. Already it is in practical use in California.

Catherine Booss of New York lately patented a machine for sewing fur, which is said to be winning its way rapidly among all the manufacturers in that line.

An ingenious flexible wire chain washboard is the recent invention of Mary C. Burke of Montpelier, Idaho.

Mrs. Batcheller's is a famous name in the list of women inventors. Her ear holder is a device intended to straighten out errant ears, and ears that lop forward and ears that persist in not maintaining a decorous position. Another device of Mrs. Batcheller's is designed for the ugly-faced who dwell in our land. The general restoration of facial symmetry is its object. It consists of a spring or a set of springs that may be attached to or connected with the teeth in such a way as to relieve of their severity misshapen and distorted features, especially the mouth-lines.

A cooking clock, invented by a woman, is likely to be welcomed with delight by those units of the fair sex who possess small means and live in cramped apartments. It has been described in these words: "It is made of whitewood, stained cherry, mahogany, oak, or ebony, according to taste, and is after the fashion of the eight-day clocks. The lower part of this addition to the household economy contains a gasoline stove, which may be pulled out like a drawer from its resting place when it is to be used. Below this stove is a shelf for pots, pans, kettles, and other necessary kitchen utensils, while above the stove is a tiny china closet containing four shelves, and quite large enough to hold all the dishes necessary for the use of one per-

son. Above all this is a calendar clock, behind which is attached a gasoline-vapor tank, that is connected with the stove by a pipe concealed behind the case. To the left, and fitted securely to one side of the case, is an Argand burner, supplied with gas generated by the gasoline-vapor tank above mentioned. As it is a well-known fact that "watched pot never boils," the ingenious inventor has contrived to find room within the case for a writing-desk and a drawer for writing materials, so that correspondence may be attended to while the cooking is in progress.

A workman's dinner pail brought a considerable sum to the Michigan woman who invented it.

A prominent society woman of Brooklyn, Mrs. Lena Sittig, has invented a new waterproof garment called the "duck's back." Its special claim to women's favor is the protection it affords to the bottom of their skirts and to their ankles.

Miss Cynthia Westover is another woman who has made her mark as an inventor. She has patented an improved dump-cart, which has been practically tested and works like a charm. It may also be used in coaling vessels and the like. Miss Westover was born in the West and during her girlhood she passed through many thrilling experiences among Indians and cowboys. She held an important position in the street cleaning department of New York, when it was under the direction of Mr. Beattie. For several months previous to that she was an inspector in the New York customhouse. Miss Westover has written several bright books and is an active worker in metropolitan journalism.

The "Coston signals" are the invention of Mrs. Martha J. Coston. She derived the idea however from her husband, who, before his death, had made some preliminary experiments in the production of signals to be used at night. Mrs. Coston by dint of patient labor finally perfected a code containing well-defined combinations of the three colored lights—white, red, and green—indicating the numerals, and by this method a great number of messages may be conveyed. During the Civil War these signals were employed to great advantage and since then they have been adopted by various European governments. They have been notably valuable in the Life Saving Service.

Mrs. Louise M. Dyer who resides at Yazoo City, Miss., being fond of children and deeply

Woman's Council Table.

WOMEN KEEPERS FOR WOMEN CONVICTS.

467

interested in everything pertaining to education, and having noticed with what inconvenience and loss of time, to both teacher and pupil, slates are usually ruled, conceived the idea of a combined slate and ruler, which is soon to be placed on the market. A prepared rule is so adapted to the slate that the scholar can very quickly and accurately rule the slate full of lines before writing upon it. In order to adopt this invention, the frames are provided with small grooves that run along each side of the middle or slate groove. One end of the frame is recessed down to about the plane of the grooves. Into the grooves is inserted a sheet metal plate that is slotted with a number of parallel lines of sufficient distance apart to correspond to the proper spacing of lines for writing purposes. One edge of the plate is provided with a graduated scale which borders on one of the slots. A finger aperture is also provided in the plate, whereby it may readily be withdrawn. The plate being inserted, it is necessary only to take a pencil and draw it through the slots in the plate, then slide the plate along until it covers a new area, when the same operation is repeated until the whole has been ruled. The plate can be made to insert either at the side or end of the frame. A slight modification of the slotted line plate is made by having one end perforated, the operator holding and moving the plate by its projecting end.

Mrs. Kate W. Eubank of Oakland, Cal., has invented a combined trunk and bureau, which is complete in every detail, for home use or travel. When the trunk is closed it resembles an ordinary Saratoga trunk, but

on raising the lid and removing the slide in front a handsome dressing case and bureau is presented to view. In the lid of the trunk at each end are two roomy hat boxes, and between them is fixed a plate glass mirror so arranged that it may be raised or lowered at pleasure. At the base of the mirror is a case for combs, brushes, and manicure set. On each end of the stationary table are two roomy apartments for fans, gloves, kerchiefs, jewelry, and other dainty belongings. All of these cases as well as the top of the table are covered with rich plush and lined with satin. To complete this novel and useful device, there are three large beautifully polished drawers at the disposal of my lady. The entire trunk is constructed with special reference to lightness and durability.

From the foregoing some idea may be derived of what American women have accomplished in the line of invention. But the end is not yet. The coming woman has not arrived; but she is on the way. The more familiar women become with the commercial and industrial operations and needs of the country the better will they be prepared to cope with mechanical complexities, assuming that they go in for the mastery of the sciences.

The future looks bright and glorious for all womankind in the United States. On the pay roll of Edison, "the wizard," are more than two hundred women. He is said to prefer women machinists for the details of his electrical inventions. In his opinion, they "have a more delicate perception of machinery in one minute than most men have in their whole lifetime."

WOMEN KEEPERS FOR WOMEN CONVICTS.

BY MARGARET W. NOBLE.

THE place is on the outskirts of the city. No one was in the broad grounds in the evening darkness.

No man was in the building save the engineer. Neither gun nor pistol was to be had nor was any one in charge who could have fired either. And under the roof were murderers, thieves, forgers, incendiaries, and other criminals. Down the corridor they came in line attended by a few ladies with keys, and turned into their rooms to be locked up.

This is a state prison, yet, apparently, but one lock and the ground enclosure stood between prisoners and liberty. For twenty years the quiet women have carried their keys unmolested, and the lock has been sufficient to restrain the savage ones without use of powder or violence.

Only women are within the walls. Lights glow down the long corridors and across every woman's face falls the shadow of bars. The superintendent comes—a woman. Such a

Woman's Council Table.

468

WOMEN KEEPERS FOR WOMEN CONVICTS.

spectacle as this has never in the world's known history been seen, until ushered in by the establishment of this unique institution.

The Indiana Woman's Reformatory prison, for this it is, is the only prison in the United States or any other land, managed, officered, and administered from finances to discipline, solely by women. Two reformatories have been partly modeled after it; one, at Sherborn, Massachusetts, the other at Toronto. But these retain a majority of men upon their boards of control, leaving Indiana still solitary in having placed women solely in charge of their condemned sister women.

The superintendent has just read the daily reports of the officers. She stops at the first door a moment:

"Yes, Miss K—, I'm better; just been readin' my daily lesson; a verse in it just fits my case."

Conversation ensues, and a look at the bleached old face shows that a light, pale perhaps, but welcome, has broken through prison bars and made the woman a different being from the one who helped kill her husband.

Many other prisoners crocheting or reading their Bibles inside their doors, eagerly greet the superintendent. Old Jane, for whom the prison now includes all the joys of life, has a fine idea. Knit a blue striped zephyr skirt for the superintendent she is bound to, until convinced it would embarrass her "favoright friend."

Mattie, a youthful prisoner, thinks she has reflected, but fails to "find any self-condemnation" for dropping flatirons "accidentally." She is left to further reflection while 'Manda, a young colored inmate, must pull the broom straws from her ears which she has spent her solitary meditation season by punching. Poor 'Manda's vanity must further sacrifice a lavish festooning of red yarn over her head. Some have stories they are waiting to tell the superintendent, protests of penitence, and promises to do better, or are in glee over a good record when told of a prize in sewing they have taken at the state fair. But some faces are averted and sullen answers returned.

The separation of female convicts from both male convicts and male keepers and the management of women by women are distinctively unique. Few states confine men and women prisoners even in separate buildings; but one other state places women under

women keepers; and no other state places them under a board of management of their own sex. The subject of the treatment of women convicts has received little attention. Women number a small percentage of the whole number of criminals, and perhaps for that reason are considered an unimportant element in penological progress.

Is the subject unimportant? Turn loose upon society a convict man and woman unreformed and which in most cases will be the more potent for evil? The man may migrate to a different locality and stand an equal chance with any other man of similar working skill. The woman finds a much harder world to contend with. She cannot hide her record so easily and the doors of respectability are generally closed against her. In face of obstacles the temptation to pull others down is greater to the woman. The unredeemed woman also has greater corrupting power over her children than a reprobate father. Where it is a common thing to see a respectable family with a bad father, a bad mother carries down with her except in the rarest cases her whole brood. The importance, then, to society, for its own sake, of reforming its criminal women and guarding and guiding back to uprightness young girls straying on the brink of life's blackest pit, is of pre-eminent importance.

The question is, Is the system adopted by the Indiana Reformatory an advance over the methods of other states, in accomplishing this end?

A quarter century ago the Indiana Society of Friends at their yearly meeting appointed a committee of two capable women to visit the penal institutions of the state and examine their management and the condition of the inmates. A visit to Jeffersonville where state female convicts were confined revealed a state of things so horrifying, the committee went at once to the governor and laid their discoveries before him, petitioning him to recommend legislation to create a separate prison for women with women officers and superintendent. The facts connected with the bill secured its speedy passage with an appropriation for the erection of the building near Indianapolis. The consent of the legislature was conditioned upon the establishment of a girls' reformatory under the same management. The two reformatories were founded side by side, but have been kept entirely separate and the inmates as far apart

Woman's Council Table.

WOMEN KEEPERS FOR WOMEN CONVICTS.

469

as the two wings of the building and two sides of the ground would permit.

The government of the two reformatories was vested in three managers, to be appointed for stated terms by the governor with the consent of the senate. At first managers were men; since 1877 law requires the appointment of women only in that capacity, as well as that of superintendent and officers in the building. The last man was ousted when it was stipulated that the attending physician should be a woman.

All plans, contracts, rules, and appointments of officers and superintendent, with the consent of the governor, are in the hands of the managers. Women and girls over fifteen sentenced to imprisonment are confined in the reformatory prison. Girls between eight and fifteen may be committed to the girls' reformatory for crime, incorrigibility, or the lack of home and means of support, in every case until the girl becomes twenty-one years of age, or is placed out on ticket-of-leave. The expenses of the woman's reformatory are paid from the state treasury and all earnings go to the treasury. Parents of reformatory girls are required to support them if able; if not, the counties represented are required to pay *pro rata*, half the expense of clothing and subsistence, upon the sworn estimate of the managers audited by the governor, secretary, and treasurer of the state, who are a board of audit for all accounts.

Twenty years ago the prison was opened under the management of Mrs. Sarah J. Smith, one of the Friends' visiting committee, distinguished also as the founder of the first Home for the Friendless, from which all institutions of that name have sprung. Seventeen women were transferred from Jeffersonville, but despite new and attractive surroundings it was many months before they became resigned to the change and to being deprived of tobacco, which they had enjoyed in abundance at "Old Jeff." Within a year however the board of visitors who had known these convicts in "Old Jeff" reported that "the women had in that time made real progress toward regaining self-respect."

It is impossible in brief space to describe the routine discipline, and means used to lead to a better life the women of the reformatory. It is a scrupulously clean, fresh building, airy and sunbright in every cell, and it and the girls' dormitory are furnished in such a way that to some they afford the first idea of gen-

tility. A manager upon visiting a reformed one in her home found a veritable reproduction of the woman's former cell. White counterpane, fresh pillow slips drawn over the one slept on, window full of flowers, chair, little table with white cover and Bible—these were all, and told a touching story. Prison cells are as near homelike as flowers which the women are fond of keeping in bloom, and pictures of family or other bright bits can make them. Thorough cleanliness insured by a supply of bath-tubs; good air, food selected with regard to its being the most wholesome, and simple regular habits work magic upon constitutions weakened by vice and disease.

The most slatternly and most ignorant are taught thorough housekeeping in all its branches, and some labor by which an honest living may be made. Each woman is in a section that thoroughly learns in turn to cook, wash, iron, mend, darn, cut, fit, and make clothes, knit, quilt, milk, harness horses, make garden, hang paper, paint, and do all manner of common home work even to turving the lawn. All work of the place is done by inmates, to making mattresses. Sewing, laundering, and miscellaneous work are taken in, not primarily to make ends meet but to teach women these occupations for future reliance. The daily routine moves like clock-work, no talking being allowed except at noon and evening recreation hours. During the winter, night school is held, at which the common branches are taught and useful general information imparted.

Similar discipline prevails in the girls' reformatory. Half the day here is given to work similar to that of the woman's prison, and half to school. At the tap of the bell in the morning, over one hundred and fifty girls rise, wash and dress, put dormitory beds to air, and form, under the watch of the guard of honor chosen from the girls to keep a record of conduct at certain times, ready to march to breakfast when the French harp and triangle orchestra begin. Seated at table, all chant the blessing. Good milk for the young and coffee for the older ones, with bread and some other nourishing dish in unstinted quantities form the breakfast, in the cheeriest, cleanest kind of dining rooms. Chairs are then turned to the lady officer in charge, who reads a morning Scripture lesson, from which certain verses are then and there committed. A talk and motto given for the day, followed by

Woman's Council Table.

470

WOMEN KEEPERS FOR WOMEN CONVICTS.

singing, then,—“Number 1,” calls the officer :

“Could not have been better,” answers the guard of honor.

“Number 2.”

“Maggie S— talked while undressing last night.”

The grave offense has to be looked into. Accounts disagree. The officer will suspend reading in the library, now containing several hundred volumes with juvenile papers. Books are eagerly read, the most popular being household stories such as Pansy's. Three copies of Lew Wallace's “Prince of India” are every evening devoured.

Sin is held up in the blackest colors before these girls and every means used to cultivate honor. In the evening, an hour is given for reading in the library, now containing several hundred volumes with juvenile papers. Books are eagerly read, the most popular being household stories such as Pansy's. Three copies of Lew Wallace's “Prince of India” are every evening devoured.

When evidence of trustworthiness is given and assurance of efficiency, a girl is placed out in a private family on ticket-of-leave, extended as good behavior warrants, to the end of her term. Occasionally one of these girls requests to be taken back because unable as one of them said, to “keep consecrated” in the family she was with.

This is the key of the reformatory's success. In no other penal institution in the world, probably, are religious influences made so strong an element in discipline. No reformation is held worth the name unless based on penitence and faith. In both wings devotional exercises are held twice a day. Prayer and learning of Scripture verses are done in concert. To the surprise of the superintendent, but two questions were missed in the last quarterly Sunday school review, though no preparation had been made. Women make confessions and express convictions in the weekly prayer meeting that astonish a visitor. Five circles of King's Daughters among the girls with their beautiful mottoes have been invaluable.

“Whenever I feel a wave of discontent coming over the women,” said the superintendent, “I send for a revivalist. A few meetings, and I have softened hearts to deal with again.”

One of the city ministers who has for a long time given one Sunday afternoon each month to the reformatory recently said to the super-

intendent after one of these services in the reformatory chapel,

“I feel discouraged : I wonder if they are really attentive.”

The superintendent called a girl to her and told her to write all she could remember of the sermon. The minister was so delighted with the abstract he has gladly continued his efforts.

Other means than the Gospel do at times become necessary. It is claimed that a woman can almost work through bars with a nail, while a man is hunting a chisel. The rebellious woman is more resourceful and audacious than the desperate man. Kittie Carroll, one of this class, smashed bowl and pitcher, tore up bedding, ripped mattress and scattered contents fairly in a twinkling, while an attendant was receiving instructions regarding her. Being put in a cell with only an iron cot she perpetrated mischief that diabolical inventiveness could scarcely surpass. Such cases are rare but it is held that if a woman is possessed of a devil, they are seven.

Moral training is mainly relied on among the girls also, though the criminality of children is appalling. A twelve-year-old is confined for passing counterfeit money, in a very cunning manner. Another, one year older, drew a large sum from a bank on a check she had forged. The great majority have committed some crime bringing them into court. As the youngest section knelt by their beds at night to say “Now I lay me” in concert the light fell upon a really beautiful child with a face one would turn to look at.

“Yes, little ‘Goldie’ is only nine years old,” answered the superintendent to a remark ; “but, poor child, it would be a mercy if a sickness could obliterate every bit of her past memory.” The baby, as one would call her, under the care of depraved grandmother and uncles had already seen an inferno. “To build character on the material dealt with would be out of the question, without superhuman assistance,” said the superintendent.

Marriage also is looked upon as a safeguard for these frail feet, and in this connection the mail often brings a touching message. A letter recently came to the superintendent from a young man, asking her if she would please tell Katie S— that he was true to her and to ask her if she still loved him. He was making a home for her and would have one by the time she was twenty-one, he was sure.

Woman's Council Table.

THE CARPET MERCHANT OF DAMASCUS.

471

He further assured the superintendent his Katie was good, despite any appearances to the contrary. Such letters are attended to and have a wonderful effect.

But what of the "petticoat government" of this prison? Are moral suasion, prophylactic prayer meetings, genteel surroundings, and gentle treatment mere effusions of soft-heartedness of which inmates make the most they can, remaining unaffected by them? Results tell. It is carefully estimated that full seventy-five per cent are reclaimed. It is the rarest thing that a reformatory girl returns as a convict, while the ratio is large in the opposite sex. Financially, the feminine institution is behind state institutions for males. The woman's prison pays only about one third its cost to the state while penitentiaries are self-supporting. Each reformatory girl costs \$140 per year to \$120 paid for a reform school boy. Man's labor is more in demand than work that these women can do, and teaching housekeeping to all the women involves a waste in production. The boys' state reform school runs a large farm, work impracticable for girls. These facts entirely account for the greater comparative expense of the female institution to the state.

A truer basis of judgment is a comparison of the present status of the reformatory with that when it was under male management. Using the number of inmates remaining at the

end of each year, the increase while the reformatory was governed by men averaged two and one half women and thirty-two girls. No reason is given in reports for these enormous figures. Since the managers have been women the corresponding figures are one fifth of one woman, while the number of reformatory girls is now four per cent smaller than when women took the reins. During the first period the annual cost per girl varied between \$200 and \$182. During the present period the highest corresponding cost has been \$146.

One more figure may be ventured. Out of a total of two hundred and fifty criminals committed during ten years, there were but twelve commitments. What other prison can show a like record? No claim to faultlessness is made. That girls merely homeless and those guilty of crime should be sent to the same institution is wrong. These and other faults however lie at the doors of legislators to remedy.

But the vital results attained are not set forth in figures nor known to the laborers. The effect of tireless Christian ministrations and discipline cannot be measured. During the present month a woman came far to tell the inmates in the chapel, that the reformatory had saved her, and as the savage ones passed out they said to the quiet women, "We'll be comin' back tellin' the same thing some day."

THE CARPET MERCHANT OF DAMASCUS.

BY MORIK VON REICHENBACH.

Translated for "The Chautauquan" from the German "Ueber Land und Meer."

I.

THE fast train coming from the south had collided with a freight train in an Alpine tunnel. The passengers expected the worst possible fate, but there were only a few wounded, and those not dangerously, while the occupants of the last car were not injured at all. Yet the frightened passengers would not resume their journey at once, preferring to remain at a neighboring station to calm their nerves.

Only two of the travelers wished to go on immediately, and after both had urged their point in poor Italian, they addressed themselves in better German to an official. The one's words had unmistakably a Bavarian

ring; the same ring was distinguishable in the other's speech, but with a peculiar foreign accent. They succeeded in having a car attached to a forward-bound freight, which enabled both impatient travelers to make connection with their train to München.

The man with the foreign accent had been traveling first-class, the other had been more economical. Now they sat opposite each other, but the similarity of their situations did not make them affable. Each sank into his corner with his own thoughts. The former's countenance was always sad; the latter's always cheerful. Finally the younger man laughed softly to himself. The older man knit his brows. A glance of disapproval

Woman's Council Table.

472

THE CARPET MERCHANT OF DAMASCUS.

shot from under his lowering eyebrows toward the unconscious offender. This went on for some time.

"Sir, what are you laughing at?" he growled. The young man raised his head. A blush mantled his fair face and his blue eyes now looked as disapproving as those of the older man.

"It strikes me that there is no reason why my cheerfulness should either interest or annoy you," he replied in a cool, repellent tone.

Then for the first time during the journey something shone in the older man's eyes that was neither resentment nor anger. He regarded his traveling companion with a perfect superiority such as a lion shows to a little dog who shares his cage as a playfellow, and said shaking his massive head:

"So, so, that offends you! Never mind! I must accustom myself again to meeting men who consider themselves such, for abroad I have had little to do with them!"

"Oh, you come from abroad?" said the young man, prompted only by the desire not to repulse the placable approach of the other. Then he looked attentively at his *vis-a-vis* and silently apostrophized himself: "Walter Flinz, what a simpleton you are to travel near a head of so much character and not to observe it! You ought to put it in your portfolio!"

"Yes, I come from Damascus," replied the other, following up his own thoughts. "It seems a strange world here for one who has been abroad twenty years. In my house they never laugh without my permission!"

"Then permit me to remark that I am very glad I do not have to live in your house."

"Do you find life so dreadfully laughable?"

"Laughable? No! but I find it beautiful. When the birds sing and the flowers bloom they warm my heart like sunshine, and whoever makes a sour face does not deserve the sunshine."

"Sunshine in the heart!" reiterated the other, and over his features there played a look of mingled scorn and pity. "Don't count too much on it," he said. "As one who has seen much more and traveled much more than you have, let me tell you, young man, that accounts of the heart cannot be settled with, 'never mind!' Nothing comes of it but madness or misfortune!"

Walter Flinz shook his head and the happy smile that had made the older man so impatient flitted about his lips.

"And I believe that fortune, the noblest, truest fortune, comes through the heart, and through the art which thrills from heart to heart if it is true art!"

"Art, indeed! What with heart and art I have been ready to shoot myself dead, and if you only had known what I do you would have no grounds for cheerfulness either. Art, indeed, and the heart!"

He laughed, but it sounded angry and disagreeable, and Walter was provoked by it as well as by the stranger's contradiction of him. Yet there was in the man's eyes an expression that belied his harsh words, and the whole shape of his head began to interest not only the artist but the man in Walter. In mingled anger and interest he replied:

"I cannot judge from your standpoint, but will confirm my opinion: I have sold my first great picture in the Berlin exposition, and in consequence it is now possible for me to marry a maiden whom I have long secretly loved and who loves me in return; thus for my part I have every cause to be satisfied with art and love, and to believe in a lucky star that lights my life."

The elder man shrugged his shoulders.

"I might have known that the first thing I should come across in blessed Germany would be German sentimentality—but alas, that it is found in you! For it pleased me that you wished to travel on and had no nerves like the rest of them. You didn't think of it. You scarcely even looked at me, because you were so absorbed in your dream of love, but I observed you and I thought that perhaps you were a man I might want, for your baggage did not seem to me to indicate great wealth; and I am looking for a young German to take with me!"

Walter shuddered at thought of the old man's house where he had said laughing was not allowed except with his permission, but in spite of that the strange fellow impressed him better with every added moment, and he began to feel an irresistible interest in the furrowed face, with its brush of hair turned gray bristling up from the forehead and only the dark eyes under the thick black brows seeming to remain young.

"And what would you make of me if I were not an artist and a lover and should go with you?"

"Who knows? Perhaps a fortunate mortal."

"You see my lucky star now offers me a

Woman's Council Table.

THE CARPET MERCHANT OF DAMASCUS.

473

choice of luck, thus or thus. Yet through my heart and art I hope to be happy here at home. But since you have so kindly favored me —"

"O, I have done nothing, I only said that perhaps I might do something."

"Well, I appreciate that and thank you for it; but will you please explain, since you have shown yourself so friendly to me and I have told you so unreservedly on what I believe my happy view of life depends? I should like much to know what has given you such gloomy ideas about one's capital, the heart and art?"

"Should you like to know? We are a peculiar people, we Germans—abroad nobody has ever asked me about my past life, yet it may be a lesson to you."

"Twenty-five years ago, like you, I considered myself an artist. Afterwards I learned that there is more beauty of color in an oriental carpet than among my entire fraternity of painters. But that is another affair. My older brother was not a bit more skilled than I, and had learned nothing—I have seen a picture underway before him and I have laughed and laughed—but that is another matter, too. I made long journeys for study; they always took me out into the world. My brother staid at home, worked himself into the favor of the aristocracy, upon whose judgment the common people patronized him; he obtained orders, executing them well enough to suit the taste and appreciation of those who gave the orders, which was not a hardship to him since he had never had a particular aim; in short he was already celebrated when I could show only first study folios. Then I went home, as you are going, with a full and ardent heart."

"But besides what you had I have sold a picture at the Berlin exposition!"

"No, I had not done that, and it probably would have been of no use to me, for my brother had painted some pictures for rich brewers and merchants which brought him many orders. Our neighbor knew how to value money, and his beautiful daughter, who for years had secretly worn my ring on her breast, received me very much more coolly than I had expected. I sought consolation in work. Then a competition was open for historical representations in fresco for the senate hall. I was in my element. I began to make sketches for the senate hall. At first I did not progress well—my heart was too

heavy—I could not banish from my mind Anna's cool reception, and I would not beg for love. Then one time she met me unexpectedly, and at last we spoke. She wore my ring yet but her father knew nothing about it. It was the old story of the poor suitor. I knew that my brother was my rival, but that did not trouble me, for we both laughed about his brewers and their ugly stout wives whom he made out to be beauties. 'But,' said Anna, 'if you win in the contest, everything will be changed.' What a pleasure to work now! There was no rest for me day nor night."

"My brother had become so great that he was among the judges to decide upon the designs."

"He did not work against you?"

"He found fault with everything that was offered and said: 'I thought the whole thing would be entirely different.' When they urged him to explain he said: 'The history ought to be represented allegorically, and the women should bear the faces of the magistrate's daughters! The daughters all are beautiful and will not object to the experiment.' They took the bait, and the ridiculous plan was adopted. My brother, who as a member of the jury had been debarred from the contest, was given the order of executing his beautiful idea. He painted impossible women in place of historical scenes and married my Anna, who either was blinded by his fame or was too weak to oppose her father's urging. At all events he married her."

"And did he know of your love?"

"He knew of my love."

"And then? What happened then?"

"There came a war with France. I was wounded before Paris and lay for months in the house of a well-to-do merchant, whose wife, in spite of all traditions, cared for me, a German, as she would for a son. Her own son lay sick and a prisoner in Breslau, or somewhere thereabouts among the north Germans, and she imagined that he would be treated as she treated the stranger. She set me on my legs again, although my right wrist remained stiff and I was finally discharged as a cripple."

"A cripple? I had not observed it."

"Yes, in twenty-two years many wounds have healed; but my hand is stiff yet. And since there was no more painting for me and my native country had no more attractions, I became the son-in-law of the good Mr. Reve-

nard and went with my young wife to Algiers, where we dwelt in a hotel bequeathed to her by an uncle."

"And you became an innkeeper?"

"Yes, but I did not like it, neither the hotel nor the wife, and as my wife died in a year and I buried our child with her, I sold everything, and went across the desert with a whimsical Englishman.

"I thought in my foolish German heart that I should find happiness in a country where there were beautiful eyes. There were beautiful eyes—in the desert, in Tunis, everywhere. But happiness was not there and then I learned that the heart is mistaken and leads us to foolish disputes. It made me a discontented mortal as formerly my art which no one would recognize had made me unhappy. Then I ignored my heart as formerly I had given up my art, and I learned to open my eyes and use the powers which remained to me. Then suddenly a happiness came which results from prosperity. I had found a prudent friend in an Armenian merchant; we went into partnership and—even if I had not married his sister and thereby come into possession of a house in Damascus—I was a made man."

"Ah, so you married again?"

"Yes, what in Damascus we call marrying. The woman belongs to the household of a rich man. She has ornaments and silk garments as many as she wishes and is happy in her way. The house lies in the midst of a garden on the Barrada, and Damascus is not ill called the Eye of the East."

"And are you happy?"

A scornful look flashed from his dark eyes and the laugh so hateful to Walter rang out again.

"Happy? Pray what do you, a young child of München, mean by happiness? Ask in one of our bazaars if the wealthy Mr. John is happy! They have treated me like an Englishman and I enjoy it although there is nothing English about me except a few expressions that have become familiar to me."

"I fear the people in the bazaar and the child of München have very different ideas of happiness, Mr. John, and since you have told me so much of interest in your life, please pardon my asking for more. Are you really happy since you threw art and heart overboard?"

"Sir, let me tell you that my business is flourishing, so that for short they call me the

carpet merchant of Damascus because no one else can compare with me, and every one knows who is meant when I am thus spoken of."

"That would not hinder the carpet merchant of Damascus from having hours when his rose garden seemed to him very barren and sad and when the München child nature in him—"

"Who says that? Have I said that my native city was München?"

"No, but I thought so, I guessed—"

"And I think that you are mistaken, and that there remains in me nothing of the München child nature and of the German sentiment and enthusiasm. I tell you I am simply the merchant of Damascus!"

As the artist looked him in the face, he read there a strange story and the carpet merchant's harsh voice no more made him shudder.

"And what about the young German of whom you spoke a while ago? Why do you want him?"

"Why? O, I have my reasons."

"I believe that, and I should like to know them."

The merchant surveyed him with a look of contempt.

"You are very bold, but I will pardon you as I rather challenged you to it. I have spoken to you more than I talk at my home in a year, but the sound of the German language accounts for that. I have had only my books to talk German to me since I went to Damascus."

"I will not trouble you any more," said the artist seating himself on the other side of the car, where he betook himself to looking out of the window, thinking,

"The churl is altogether too rude, and, besides, what do I care for him?"

After a while he looked around and then for the first time a really pleasant smile hovered over the merchant's features and it beautified his bronzed face so wonderfully that Walter's artistic sense was attracted again.

"Let us not be unfriendly, young man," said the merchant.

"Ah, that alters the case," said Walter, "but you must not relapse into your Damascus way."

"Yes, only you must not put questions so philosophically—"

"But, Mr. John, I only asked for the sake of a young man I know."

Woman's Council Table.

THE CARPET MERCHANT OF DAMASCUS.

475

"No, you asked for the sake of getting points on your argument on happiness. But to change the subject do you know a certain Berinese in München?"

"Yes, certainly, he is the carpet merchant of München, he has built a magnificent house for his curtains and stuffs, with an open court—a real oriental bazaar, and he has his own ships to make his journeys east."

"Good, it is he whom I am going to visit."

"I am glad that you came to München, and I should like to bring or send you while there notice of my betrothal and prove to you that we people in München can be happy."

"If you really wish it, inquire at Hotel Leinfelder for Mr. John."

They had arrived at the station where they were again to take the fast train. As the tickets came into use again the carpet merchant of Damascus rode first-class and Walter Flinz second-class.

II.

"WHAT brings him to München?" asked one of the clerks employed by the Berinese, when the merchant of Damascus, whom the chief himself had shown around among his wares, had gone.

"What do I want here?" the merchant said to himself, as he reviewed the new houses and trees. "These things were not in existence when I was young."

"Why do I trouble myself to return here where I have nothing to care for and where no one ever asks for me?"

His young traveling companion occurred to his mind. He tried to convince himself that it had been only business which had brought him and not the heart, the foolish German heart, which he had long ago cast out.

His path took him out of the city of the living into the city of the dead, the great churchyard.

Here it was quiet. Only a few black-clothed persons wandered among the graves. Adjoining was an old part of the graveyard. The carpet dealer went slowly toward it. He found the names of many old acquaintances and went on and on with eyes scanning the names until he reached a sunken slab clasped by ivy. The stone had been put there twenty-two years ago. The names were weather-worn.

"Father, mother," whispered the merchant and trembled involuntarily at the sound of

those names which aroused memories of childhood, which now seemed like a treasure.

"Many things would have been different perhaps if they had lived longer," he murmured. He had yielded to the impulse of his German heart, but this visit would be his last tribute to the past.

He walked on looking straight before him. A candle light caught his eye. What, in broad daylight? Ah, it was the vault. He recollected that according to the custom the dead are brought here to remain for a while in an open coffin surrounded by tapers and flowers. There through that great plateglass window his father had looked so beautiful with his silvery white beard. His mother he did not remember so well. She had died when he was a mere child. Involuntarily his gaze was directed to the window just before him. To-day tapers were burning too. The lonely man mounted the steps and stood as if congealed, his eyes staring, his hands clinched. The picture was the same his memory had just presented to him, the very same—he stepped close to the glass. Candles shone over the still face, which was just like that other face, feature for feature.

The merchant of Damascus, standing in the hall of the dead, seemed to have grown years older. He did not need to read the slab at the entrance which announced the names of the dead who were here waiting to go to their last resting places. He knew who lay there.

The twilight came on and he bethought himself to return. As he entered the hotel he heard, "Mr. John, here you are at last. I have been asking for you."

The merchant recognized his fellow-traveler.

"I cannot receive you. I wish you happiness, but I cannot hear it talked of."

"Oh, it isn't that! Do I look like one to annoy you with my happiness?"

Mr. John looked quizzically at the artist.

"No?" he said shortly. "Then what is the matter?"

"Not here," said Walter. "What I have to say is for you alone."

The merchant led the young man to his room.

"Be brief," said he. "I—I have—I am—in a hurry now. I am going to leave to-night."

"That was what I feared and therefore I came, for perhaps it was a lucky circumstance that the tunnel misfortune brought us together."

"What has happened to you?" he inquired.
 "To me, nothing, but to her, to her! She was surrounded with love and wealth and now is confronted with all the hardships of life, yet she has nothing to sustain her but her high, noble thoughts, unless my love shall be able to help her. We shall have to wait, but I will not talk to you about that any more, that is not what I came for. But—my betrothed has a brother, who, since he has no means to continue his studies, must enter into some business that will enable him to earn his bread sooner than is possible in the learned professions. I thought about your wanting a young man to educate for a tradesman and—"

"What about this brother of your betrothed? What is he? What is he doing now?"

"He is in the grammar school."

"Then he has enough scholarly ballast for the ship of life. But what is the misfortune of which you speak?"

"It is not very clear to me yet, but I think they have been living beyond their means."

"Well, I have no use for a young man who has grown up with such clouded ideas of finance."

"You would better see him first. The young man was as innocent of it as his mother and sister, but his father seems to have made heavy speculations, and when he learned of their failure he died of palpitation of the heart. The family are compelled to give up everything and live in poverty."

"So the father is dead," he said slowly. Then he looked searchingly in Walter's face and it evidently cost him an effort to inquire,

"What is his name?"

"Professor August Werkheim, one of our best-known artists."

The merchant had stepped to the window. Walter could not see his face. At last he turned about.

"I—I have no children," he said. "I will care for the children of my brother."

"Your brother?" Walter stared at him.

The merchant nodded his head.

"Yes, have you not just heard me tell of

John Werkheim? But the past is past, let us think of the future!"

III.

In a pleasant country place on the shore of Lake Sternberg the widow of Professor Werkheim had settled. She reserved for herself the parterre opening on which a beautiful veranda commanded a view of the lake. The upper story she rented to strangers. The house and garden had been presented to her free from debt by the carpent merchant of Damascus, and she was considered a wealthy woman by the neighbors. Her daughter sits sewing among mountains of linen. She is working on her dowry, for in three months the year of mourning for her father will be at an end and then she is to be married. Near her lies a letter bearing a foreign postage stamp, and her eyes glance lovingly at the paper whose contents she knows and the sight of which always gives her fresh joy.

"Am I, then, to hear nothing at all of the letter?" the widow finally asks.

"Yes, yes, mother mine, I will read you the last page. Walter writes:

"I am carrying on wonderful studies, that, I hope, will soon make me a noted man. And with what joy I shall plan and work till again you—'no, no, mother that is not the place, but here, see what he writes of our Otto:

"Otto seems devoted to his uncle. Who would have suspected the old gentleman of so much affection when on the day after first seeing the lad he remarked that neither Otto nor I feared his sarcastic nature? He calls him 'my son,' while Otto looks to him as to a father. 'How like he is to his mother,' he said one day, and the lad looked up at him with such eyes—I can well imagine his mother's were just like them in her youth."

Laughingly the girl looked up at her mother, in whose face a delicate blush rose and her beautiful eyes gazed across the lake into the distance, as if seeing there a picture of the past or of the future.

"My son's love will perhaps atone for what I made him suffer," she said gently.

Woman's Council Table.

THE POLITICAL STATUS OF WOMEN.

BY JEANNETTE HOWARD.

IN the first conception of government, woman, if thought of at all, was regarded solely as an indirect member of the state. She had no rights, hers it was to be governed and to obey. In the development of governmental systems there has grown a toleration and partial recognition of woman's claim to be wisely and well governed involving the modern principle that good government is the object of representation.

From her position as a slave in the sense that it relates to the state woman has come to be a member, even though passive, of the state itself and vested with some rights, or, if you please, privileges, under modern forms of government. If, formerly, she was unknown to state and government, at least she has been accorded some recognition in these later days. Law and custom have relegated woman to a position of inferiority, both civil and political, in every nation whose history is known. At intervals throughout the ages this inferiority has been made the means of stirring men to the utterance of protests, which have gone on increasing in number and importance.

From Plato to Condorcet is a long span but between these two staunch advocates there were many who took up the cry for equal rights in politics for both men and women. As early as 1789 during the French Revolution the question arose in France. Condorcet championed a woman's petition, which was presented to the king, demanding political rights for women, and the National Assembly rejected it without hesitation. Within the present century John Stuart Mill put the question into English politics and caused it to receive attention in the English parliament. In addition he wielded a mighty pen in support of political equality. In France Édouard Laboulaye took the same stand in favor of political rights for men and women alike.

It is in America, however, that the woman question has been resolutely pushed forward, and with a success hitherto unprecedented in the world's history. The new world presented a good field for the agitation of the question. The American Union was estab-

lished on a basis of equal rights for all, presupposing the equal creation of all men and providing for a guarantee of those inalienable rights to "life, liberty, and the pursuit of happiness" by the institution of government "deriving its just powers from the consent of the governed." This foundation stone of American democracy gave to the future movement for the political emancipation of women a basic establishment.

The Declaration of Independence and the final achievement of national freedom in the new world brought forward the problem of government and the construction and maintenance of a new nation. Three fourths of a century had passed when the republic, grown into a complete federation of states, in the full possession of a thoroughly organized system of centralized government, was brought face to face with the vital problem which shook the foundations of American democracy and brought about the emancipation of three million slaves.

That was the Renaissance period in the history of women's political liberty. The mutterings of discontent which had been heard through the centuries burst forth in a demand that there should be a still further interpretation of the immortal document framed by the fathers of the Republic, and that to the end that women should be vested with political rights. The slaves were freed and enfranchised and the equality of men given a practical demonstration. Why, then, does it not become just for women to exercise the right of participation in a government essentially free and democratic? This was the question asked by many women and some men at the close of the Civil War. The world looked on and saw increasing agitation of the woman question, and the beginning of a movement which, in this year of grace, 1893, may boast of a history covering as a distinct and separate movement a little less than half a century, each year of which has brought about notable advancement if judged from the standpoint of the movement itself.

The first woman's rights convention in the United States was held in 1848 and two years

Woman's Council Table.

478

THE POLITICAL STATUS OF WOMEN.

later the first national convention convened in Worcester, Mass., from which date there has existed an organized Woman's Suffrage movement in this country. As early as 1870 women sat in the state conventions of one or the other of the great political parties, and, as delegates, had the privileges of the floor. While it is the exception that they have been admitted as delegates, it is none the less true that they and their cause have been given a hearing at almost every political convention, national or state, within the last thirty years. The platform of the Prohibition party has contained a woman suffrage plank since 1872. The Greenback party in its national platform favored the submission of the question to a vote of the people. The People's party in its national platform has failed to define its attitude on the woman suffrage question, but in the various state platforms of the Populists the party has committed itself in favor of equal suffrage.

The National Socialistic Labor party, as might be expected, sides with advocates of woman suffrage, and the Republican and Democratic parties assembled in national convention have asserted that the claims of the women for political rights are deserving of careful consideration. The Equal Rights party appeared as a factor in national politics in the campaign of 1888, when Mrs. Belva A. Lockwood was the candidate of the party for president. She received less than three thousand votes.

As active participants in politics women today are able to exercise the right of franchise to a greater extent in the election of school directors than for any other public officers. Thus, women have been given the right, or, if you please again, the privilege, of school suffrage on a variety of terms in Massachusetts, New Hampshire, Vermont, New York, New Jersey, Delaware, Illinois, Indiana, Michigan, Wisconsin, Kentucky, Texas, Kansas, North and South Dakota, Oklahoma, Colorado, Arizona, Idaho, Minnesota, Nebraska, Oregon, and Washington. Connecticut has recently joined the column.

It is in the acquirement of school suffrage that women's political functions have been chiefly enlarged within the last forty years in the United States. As to the other forms of equal suffrage which now exist, a glance at the conditions which prevail in the different states will best answer the question.

Various forms of municipal suffrage are in

vogue in many states. In Montana the state Constitution provides that women may vote on questions of local taxation, in New Jersey at elections for local improvements such as sewers, and in Tennessee on additions to local territory, the incorporation of cities and annexation thereto. Privileges as limited as they are singular are granted in many states. Louisiana permits women to vote on the question of running railroads through parishes, Mississippi admits women to vote on fence questions under the stock law, and in Kentucky widows whose children attend school may vote on certain questions. In Wilmington and many other cities of Delaware there is municipal woman's suffrage. Women have voted in municipal and school elections in Kansas for many years. In the elections of 1892 about 60,000 women's votes were polled. In several states women vote indirectly on a number of issues. Texas women vote in many counties by petition for school officers. In Missouri where licenses are granted or refused by petition, a woman's name on or off a petition has the force of a vote, and the same is true of Arkansas.

There have been recent failures in many states to secure equal suffrage where the prospect appeared to warrant success. In California, North Dakota, and Illinois various plans for the extension of the suffrage have failed within a year. When Washington was a territory women voted for five years until the Territorial Supreme Court rendered an adverse decision. When Washington became a state the men voted on a state Constitution and rejected the proposition to grant women equal suffrage with men. At the last session of the Michigan Legislature the bill permitting women to vote at municipal elections was enacted into law and later the Supreme Court of the state declared it unconstitutional. In New York where women have had the power to vote at elections bearing on local improvements, the Legislature passed a bill in 1892 making it lawful for women to vote for delegates to the convention for the revision of the state Constitution, also empowering them to vote for school commissioners. The Supreme Court was prompted to a consideration of the law and finally decided that it was contrary to the spirit and letter of the Constitution. In this, woman suffrage reform received another blow and at a time when a great victory seemed imminent.

The woman suffrage movement outside

of New Zealand has achieved the greatest success in its history in the states of Wyoming and Colorado. The battle took on the character of a pioneer movement in both states and the result is pointed to as a signal victory by the advocates of equal suffrage. That it is a signal victory is certain, for Wyoming and Colorado are the first and only distinct political communities excepting New Zealand where women have the right by law to vote on equal terms with men for all public officers. The women of Wyoming have voted on the same terms with men since the year 1870. The state Constitution was formed in 1889 one year prior to the admission of the territory into the Union as a state. That Constitution contained a provision inserted by the unanimous consent of the convention providing for full and equal suffrage of men and women and the voters of the commonwealth ratified it at a special election by nearly three fourths majority. That was a tremendous gain for the equal rights movement.

A woman suffrage campaign has been waged in Colorado for nearly twenty years. School suffrage was first gained; then, in 1876, the Legislature was prevailed upon to submit the question of full suffrage to a vote of the people. This was done and the votes footed up two to one against the proposition. Notwithstanding this defeat the women persevered and for eighteen years they have not despaired of success. The recent campaign was not in any sense closely contested. The impression prevailed that the men would vote in a majority for the women and so they did. The amendment was passed at the November election by a majority of about five thousand and henceforth women may vote on equal terms with men in Colorado, helping by their votes as in Wyoming, to determine who shall be the president of the United States as well as the chief executives of their own states and cities.

This, briefly stated, is the present political status of women in these United States. Summing up the foregoing, it will be observed that in forty years women have been vested with the right to vote on a variety of questions in a majority of the states in the Union. They have school suffrage in twenty-four states, complete municipal suffrage in three states, partial municipal suffrage in four states, partial suffrage in six states, while full and equal suffrage may be exercised in two states.

Elsewhere than in America the woman suffrage movement has achieved much success. In Canada the right to municipal suffrage exists in every province including the north-west territories, and in Ontario women vote for all elective officers but members of Legislature and Parliament.

In Europe and on the continent women's present status in politics is not behind that of the United States. It is estimated that there are two million women who vote in England, Scotland, and Wales for all elective officers but members of Parliament on like terms with men. The law provides that such franchise may be exercised by single women and widows. In Ireland women have municipal suffrage in Belfast and they may vote for poor law guardians everywhere and for the members of the harbor boards in the seaports. In France school suffrage exists in the form that women teachers elect representatives to sit in the "department of instruction." In Sweden woman suffrage corresponds to that in vogue in England with the addition that women may vote directly for members of the House of Lords. In Norway women have school suffrage. In Russia women who are heads of households may vote for all elective officers and on questions of local government. In Austria they vote by proxy at elections for members of provincial and imperial departments. In Hungary and all Austrian provinces they may vote in person at all local elections. Widows in Italy may vote for members of Parliament, while women in Finland may vote for all elective officers. In Prussia women may vote by proxy for township officers and members of provincial diets, and in Roumania women vote by proxy in municipal elections. In Belgium municipal suffrage is the right of widows.

In Asia, women taxpayers of British Burmah vote in the rural districts. In the Madras Presidency and Bombay Presidency (Hindoostan) women may exercise municipal suffrage. In the Russian colonies in Asia every village is self-governed. The system employed in Russia is followed whereby the women who are heads of households vote on local questions. In Africa women have municipal suffrage in Cape Colony. In Australasia a variety of suffrage exists. Full and complete suffrage obtains in New Zealand and municipal suffrage in every province of Australia. Women may vote on equal terms

Woman's Council Table.

480

SOCIAL SHAMS.

with men in Iceland, the Isle of Man, the Isle of Jersey, and Pitcairn Island. Incomplete suffrage is in vogue in Tasmania, Sicily, Sardinia, Corsica, several hundred of the small islands about Great Britain, and the islands near Australia and New Zealand.

The recent victories gained elsewhere than the United States are important. The most notable gain after those in Wyoming and Colorado, if not greater than either, is that which came about not long since in New Zealand. There women may hereafter enjoy all the privileges of the ballot on equal terms with men. It is perhaps a more notable gain than any other because made in a practically self-governing country, possessed of independent and sovereign powers.

The time has come when the woman suffrage movement must be looked to as one of the formidable forces of our political life. Rising slowly but surely in the old parent communities, making large, rapid gains in the newly settled portions of the country and advancing boldly to the front and center with a constantly increasing momentum the movement for equal suffrage demands and is receiving a larger share of attention now than ever before.

Woman has ceased to be an indirect member of the state. She is a participant in politics, and has gained a political status. What her position is, as it relates to the science of government and its actual development, it is well for the thoughtful citizen to consider.

SOCIAL SHAMS.

BY HESTER M. POOLE.

AMONG the charming stories of De Maupassant is one of a borrowed diamond necklace. The borrower and the lender, young matrons, are friends. The one is poor, the other comparatively rich. The former, gay, ambitious, and eager for social pleasures wishes to make a display at an evening party. By the help of the necklace freely loaned for the occasion, she poses as a beauty.

Intoxicated with pleasure she returns to her quiet home and divests herself of hood and cloak. Turning to the mirror to unclasp the necklace she suddenly finds it missing. In vain her husband and herself search the folds of her garments and recall the carriage in which they returned from the entertainment. All efforts are fruitless.

Pale horror seizes them in its clutches and at first they are paralyzed with hopelessness. Finally they fix upon a scheme of deliverance. Taking to the diamond merchant the empty case which held the glittering jewels, they tell the woeful story and beg him to replace the gems.

He consents. A facsimile of the missing diamonds is supplied. In return he accepts a mortgage upon the larger portion of the small annual income of the husband. The whole price is exorbitant because privacy is necessary and because the payment is to be made in installments.

Now for the unhappy couple began a life

of privation and grinding toil. The handsome young wife pinched and slaved early and late, the husband worked doggedly on year after year. That day which witnessed the full discharge of the debt dawned upon a couple haggard, bent, and prematurely old.

By accident, upon the street, the borrower and the lender for the first time in many years met face to face. One was fresh, young, and habited in comfort; the other bore every mark of an impoverished drudge. They stopped, one questioned, the other replied.

In horror the owner of the borrowed necklace learned the story of her old-time friend. "Is it possible that you have spent your life in redeeming that bauble?" she exclaimed. "Why, they were not diamonds at all. They were only paste!"

With admirable restraint De Maupassant here closes the story. The moral is self-evident. And to those who observe acutely it has a pertinence and force which illustrate the baneful influence of the love of ostentation and luxury. What though the full value of the diamond necklace were repaid to those who had spent their lives in purchasing it, who could restore youthfulness? who give back lost opportunities?

The amount of industry and energy spent in procuring pastes which are mistaken for diamonds, who can estimate?

Here are Mr. and Mrs. Jones, who through exemplary industry and frugality have saved

a few thousand dollars with which to build a home. The lot is bought and paid for. In due time a smart villa rises topped by an obtrusive and useless tower. A hybrid between Queen Anne and colonial in architecture, it is finished with numberless balconies, galleries, bays, and piazzas all adorned with a heterogeneous variety of gingerbread scroll-work. A simple and sincere liking for the fitting, the useful, and the beautiful would have selected a plan plain but sufficiently ornate to be pleasing to a refined eye. The expense of building would be much less, to say nothing of the cost of keeping the showy villa in repairs and fresh paint.

Then comes the furnishing. Paper stamped with huge gilt patterns hangs upon the walls, the carpets match in hideously brilliant dyes, and the furniture breaks out in blotches of red, green, and yellow. Flimsy and gaudy like everything else it is destitute of individuality and gives no sense of comfort or fitness. Bedrooms may be scantily furnished, perhaps the kitchen is poorly supplied with cooking utensils, but at least that portion of the dwelling accessible to visitors blossoms with multicolor. There is gilding everywhere,—along the picture moldings from which hang poor chromos or family photographs framed with vain-glorious breadth of gold, around mirrors and carvings and upon the window-shades. The stamp of the mint is visible upon all the belongings.

Nor is the tawdry confined to the dwelling. Mrs. Jones must have the "best that is going" to wear at church, when making calls, or in shopping. No good woolen material will be satisfactory. If nothing better can be afforded, a shiny silk or sleazy satin, procured after much domestic economy and cheapening of goods, testifies to her ability to dress as well as her neighbors. The elder Miss Jones with a frock of brilliant-hued velveteen, a hat of exaggerated width of brim crowned with a wreath of flowers resembling small cabbages, preserves the family tradition in regard to ostentation. It is still farther indexed by an abundance of rings, bangles, and chains and a lace-covered parasol.

Is this picture overdrawn? Not at all in those cases where culture and training have failed to keep pace with the accumulation of wealth. It takes great self-respect, delicacy of taste, refinement of nature, and keenness of observation, as well as a love of "real things and not the show of things," to receive ac-

cessions of prosperity with gracefulness and judgment. It needs indeed somewhat more than that, a spiritual culture which, penetrating below the surface, measures all things according to their intrinsic value.

As an illustration of the undeveloped condition of the ostentatious person it may be well to describe the appearance of a certain woman whose husband had lately succeeded to great affluence. It was at a *pension* in Paris; the time, the eve of her departure for America. In loud strident tones this very kind-hearted matron detailed the events of her shopping expeditions.

"How many bonnets do you think I am taking back?" she asked. "Three or four? I have thirteen, one for each suit."

And forthwith she insisted on bringing out some of the handsome goods she had procured, to the intense amusement of the French and English fellow-boarders and the discomfiture of her modest American acquaintances.

On another occasion these latter Americans were ordering some suits of a dressmaker when a countrywoman entered. She had selected silks for her daughters, still in school, and wished to confer about the style of making.

Madame listened courteously. Finally, shrugging her shoulders, she burst out with, "Meeses, shall it be you wish so much showy trimming for ze young demoiselles? I like not ze taste. Have not ze young ladies time enough afterward for ze lace, ze velvet, and ze diamonds? I call that bad, very bad, mooch too bad! Let ze dress fit ze age and ze occasion!"

Often and often since have the expletives of the disgusted Frenchwoman come to mind on seeing the ostentation of the ambitious. It is not confined to sex or age, but shows a noxious growth wherever there is excess of vanity and deficiency of culture and judgment. Though one wears a robe woven of gold and silver at an unsuitable time, it serves only to attract attention to the vulgarity or poverty of soul of that person whom it is intended to adorn. "The most agreeable of all companions," says Lessing, "is a simple, frank person, one without pretension." "To be simple is to be great," says Emerson and all noble souls are of that order which in losing self-consciousness, also lose ostentation.

It has been said that ostentation springs from the root of ignorance. Yet its stalk is vanity and its seed misery.

EDITOR'S OUTLOOK.

THE IMMORTALITY OF A NAME.

MEN of genius often become famous in unexpected ways. A town is named for the first settler, a patent takes the name of the inventor, a periodical is known by the name of its founder. It is thus that the old set of the Harpers, who are all dead, and not the present generation, built an enduring monument for their family name in their weekly and monthly periodicals. The Scribners and the Appletons have observed the same rule, and their names are known all over the world. These instances show how, as generations pass away, men become associated with institutions that are more enduring than a coat of arms, a bronze statue, or a marble column.

In our generation it has grown into a fashion for a wealthy man who founds a great university to call it by his own name, as the Johns Hopkins University, the Stanford University, and Cornell University. It was modest in Mr. John D. Rockefeller to depart from this fashion and give his school the name of the city in which it is located, "Chicago University."

Sometimes one has connected his name with an institution and won distinction without fixing it in the legal name of the organization. This is done by great talents and years of hard labor, as in the case of Father Taylor, who serving many years as preacher of the Seamen's Bethel, made it a household word in all new England. Its fame reached to every port in every ocean because of Father Taylor's wit, pathos, and imagination, and his extraordinary power over his hearers. He drew to his services in Seamen's Bethel, Boston, not only sailors just in from the sea, but James Freeman Clarke, Wendell Phillips, Ralph Waldo Emerson, William R. Alger, and other literary people of renown. Father Taylor was sincere and consecrated to the redemption of the sailors, and his Bethel became a distinguished place.

Henry Ward Beecher put his stamp on Plymouth church by his versatile sermons, which always contained broad and sympathetic utterances concerning oppressed humanity, so that Plymouth church together with Mr. Beecher's sermons made a monument widely known and more enduring than

the statue his admirers have erected to his memory in another part of Brooklyn.

The Rev. Dr. J. M. Buckley, of New York, being distinguished as a preacher, platform speaker, and conversationalist, would have attracted public attention to any town in which he lived, and might have preached in almost any great city in the land, but he chose Stamford, Conn., where he served two terms of three years each as a pastor, and he led the thought of Methodists everywhere to his market, to his church, and to Stamford.

Samuel Bolles made Springfield, Mass., second only to Boston in a newspaper sense, and some think he made it of greater influence than Boston as a newspaper city. It was done by his great gifts as editor of the *Springfield Republican*. A man of strong convictions, of great power as an organizer, and brilliant as an editor, his paper gained more than a national reputation under his management. It was just so that Horace Greeley made the New York *Tribune*, the story of which is found in almost every library.

President Lewis Miller and Bishop John H. Vincent lifted Chautauqua from obscurity and placed it in history and literature. They put the word Chautauqua into the vocabulary of all reading people and associated their names with it forever by locating the great Assembly on the shores of Chautauqua Lake.

Springfield, Ill., fills a large place in the life history of statesmen, in American history, and the literature of the world, because her humble citizen, Abraham Lincoln, while practicing law there was elected president of the United States. His dust rests in that town, and his two story house with his old arm chair and a multitude of curiosities which still remain there, make an attractive place for visitors to Springfield.

As we think of the masterpieces among our political documents we cannot forget Thomas Jefferson as the author of the Declaration of Independence; his name is as imperishable as that of Washington, which makes the name of the capital of the nation.

As our population becomes more dense and people crowd together in large towns and in great cities, opportunities increase, inviting men to great achievements, verifying what

Webster said, that "There is always room at the top." Men of talent for literature and aptitude for music, men of gifts for statesmanship and men of generous impulses, will be trained to observe and quick to walk in the course that will enable them to put their names where even the hand of time cannot efface them. After our great generals had quit the field of battle, they turned their attention to literature. Grant, Sherman, and Sheridan wrote books, and a good biography of General Lee is now on the market; they all, through literature, perpetuate their names and give them immortality.

The strong perform good deeds and their names abide among men; they extend their influence into the future, and thus, after they are dead, they live in this world for the cause they espoused.

HOW TO IMPROVE THE CONDITION OF THE POOR.

IN times like the present, when depression enters almost every branch of industry and the cry of "hard times" is upon the lips of the capitalist and workingman alike, with a cold winter and its attendant gloom in immediate prospect, one may well turn attention to his neighbors and ponder soberly whether or not there is an office which he may perform that will bring relief to the distressed.

Of all questions affecting the condition of the poor, the form, the method, and extent of relief is one of the most important. Charity is not a matter to be lightly dismissed or thoughtlessly dispensed. It is obviously true that the ultimate end of charitable relief is the improvement of the condition of the poor, yet how very often is this end forgotten or, perhaps, displaced by a sentimental impulse which dissipates a generous deed and casts good seed to the winds.

Has it ever occurred to the benevolent woman who gives the tramp at her door a "bite to eat," that she is encouraging a species of professional beggary? She may be unmindful, nor yet conscious of the fact that within a stone's throw of her own home there is a family who have come by their poverty honestly and who unflinchingly meet the decree of fate with the simple thought, "Thy will be done." To the one she gives ear because of his persistence and continuous presence, for tramps follow strangely one after

another in the beaten track. To the other there may be no thought while but a morsel of the tramp's meal might stay the hunger which possibly for the first time has crept across the threshold of humble prosperity where once was the abode of industry and thrift now incapacitated by disease or other honest cause.

No exceptional case is this. It is one which finds repetition in many communities. The single tramp is the representative of a class of our population who live without work, unless the profession of begging is to be entered in the category of honorable employment, and this can hardly be claimed, for we are assured by reliable statisticians that there are nearly fifty thousand professional tramps now doing business in the United States.

It matters little as to the case in point except as it may serve to sharpen our perception of a common principle of philanthropy. That principle is one which deplores indiscriminate giving, promiscuous charity, as conducive to the spread and increase of pauperism. Charity should be one of the most potent forces of modern civilization and to be such it must be the creature of forethought conceived widely apart from sentimentalism and practically applied to the end that permanent improvement may be wrought in the condition of the poor.

The state has led the way for wise benevolence and in a measure relieves society of the burden of some of its disabled elements. The blind, aged, helpless, and insane are received in specially provided institutions in the modern state while the sick and diseased poor may find a safe harbor in public dispensaries and hospitals, not to mention the large funds expended by the state for out-door relief. Part of the burden the state bears; but not all.

To supplement state aid and to officiate in the great field outside that occupied by the state, private charity is necessary. The experience of fifty years warrants the claim that organized charity is the most effectual. To those who understand the administration of charity, "the ideas of charity and organization are akin. The constant consideration for others which the one represents as a motive, the other represents as an actual force." The same thought is put forward in another garb by Mr. Loch, secretary to the London Charity Organization Society, who believes

"the source of what strength we may have is charity; our armor and our weapons, organization."

The organization of charity in large cities like our own and the English metropolis must be made on a great scale; there must be certain specific functions for the performance of deeds in proportion to the necessity which exists. It is not to be presumed that such organization as exists in the great cities is to be carried into effect in the small towns and cities but from the greater schemes of organized charity there is a lesson to be learned. It is true almost everywhere that the church cares for the poor in its parish or congregation, that families above want relieve the distress in their own connection and that frequently secret and benevolent societies and lodges aid the unfortunate within the bounds of their membership. These and many other agencies in addition to many forms of private charity are at work in every community, all striving for the same end,—the improvement of the condition of the poor. It is no mere theory which suggests that greater good would result from the combination or association of these various elements all at work in the same field. If these forces are not to be welded together into one active organization, a thing which may not be desirable in any or all centers, there should at least be thorough co-operation between them.

Where such forces are at work together, each doing its separate part in its special field, but all contributing to the general good, it will

be found that co-operative relations insure rational giving and permanent benefit to those who receive. Co-operation is clearly essential to the proper administration of charity, and it is not of doubtful achievement where broad Christian influences prevail.

Some plan of organized charity is certainly practicable in every community, great or small. Inquiry is one of the cardinal principles of charity. The deserving poor who are the last to make known that most woeful of conditions—want—should be sought out. *Careful and, so far as possible, systematic inquiry should precede every aid rendered.* It is not enough to inquire about those who present themselves to notice; inquiry should be long and searching, that those who hide their poverty as a thing to be despised may be helped and uplifted. Charity does not consist merely in giving. Help extended to one of industrious habits to find employment, kind, gentle counsel expressed with Christian sympathy to one manfully struggling on against heavy odds in pursuit of a final destiny, are essential elements of charity.

All the loving tenderness of the Christ spirit is bound up in the word charity and it should find practical expression at the hands of the great multitude who look from happy homes through life's windows into the desert of poverty and misfortune. The problem of charity is one which must be solved in a measure each for himself, and blessed is he who tempers his deeds with the spirit of the Heavenly Father.

EDITOR'S NOTE-BOOK.

BISHOP JOHN H. VINCENT was appointed one of the college preachers at Harvard early in the autumn. He recently spent two weeks at that institution, delivered two sermons, and each day conducted morning prayers. He will return to Cambridge in February, where he will officiate for another week. It was a deserving tribute to Bishop Vincent's ability as a preacher, his liberal Christian spirit, and broad scholarship that he was selected as one of the college preachers at Harvard for this academic year.

THE President's Message to Congress was a voluminous document. The larger part of it was taken up with a valuable recapitulation of the reports of the various depart-

ments of the government and a careful, and in the main, nonpartisan review of our relations with foreign powers. The tariff policy of the administration as set forth in the Message is in perfect accord with the bill reported by the Ways and Means Committee in Congress. That bill is a democratic measure and involves three fundamental principles: (1) free raw material; (2) *ad valorem* instead of specific duties; (3) some form of income tax. The general character of the income tax which will form a part of the internal revenue schedules in the new bill was described in the Message as "a tax upon incomes derived from certain corporate investments." As to the currency the president

plainly regards it as a matter for consideration after public confidence has been restored, when he believes "a safe path will be disclosed leading to a permanently sound currency." In urging the necessity for public economy the Message contains an appreciation of the conditions which prevail among the American people. All will agree with the president that "many of our people are engaged in a hard struggle for the necessities of life and that enforced economy is pressing upon the great mass of our countrymen."

THE late Professor John Tyndall was an Irishman. The original researches which made him one of the foremost men of science in his day were begun in 1848 and covered a period of forty years. In 1853 he was appointed professor of natural philosophy at the Royal Institution in London, which position he held for twenty-five years when he succeeded Faraday as the superintendent. Professor Tyndall's researches were fundamental in character and he supplied much of the foundation upon which modern science rests. His inquiries were not limited to any particular branch of physics; heat, light, acoustics, electricity, and magnetism all being subjects for his investigation. In his researches in radiant heat alone he carried on a series of remarkable experiments covering a period of ten years. As a writer Professor Tyndall was clear, forcible, and entertaining, and he probably had no equal as an expounder of science. His extensive contributions to the vast fund of scientific information were among the most important of the century. Not the least part of his fame rests upon his ability as a popular scientific writer. He had the faculty, so uncommon with scientific men, of giving a popular touch to his writings which increased their value and widened their influence. In a word he popularized science. After a long period of failing health death came suddenly, it is thought as the result of an overdose of chloral. He was seventy-three years old and passed away in the presence of his family at his English home in Haslemere, County of Surrey.

THE published correspondence between President Cleveland and Mr. J. J. Van Alen, whom the president appointed ambassador to Italy, is worth more than passing notice. The first announcement of Mr. Van Alen's appointment was received with very great

disfavor in many quarters. It was charged that the appointment was made by the president in direct return for a contribution of \$50,000, said to have been made by Mr. Van Alen to the Democratic campaign fund in the last election. Mr. Van Alen put a quietus on much of the newspaper gossip about the affair when he declined the appointment. His letters to the president and secretary of state were straightforward, unselfish, and manly. He stated that he did not give \$50,000 to the Democratic campaign fund, but a lesser sum, and that the contribution was made for the payment of legitimate expenses and with a full knowledge of the use to which it would be put. Mr. Cleveland took occasion during the exchange of letters to assure Mr. Van Alen that he had been nominated because of his entire fitness for the post, and Mr. Van Alen in turn stated that he entertained an ambition to go to Rome and prove as the representative of this country the truth of the president's assertions as to his fitness; but still he declined the appointment. Mr. Van Alen's manly forwardness relieved the administration of much embarrassment and closed an important incident in recent political history. The whole correspondence had the true ring of sincerity and both the president and Mr. Van Alen have risen in public esteem since its publication.

THE practice of enacting the old Latin dramatic works in American colleges has gained a decided vogue. The Latin play "Phormio" of Terence is to be presented at Harvard in the original tongue with students as actors. The students of St. Francis Xavier College in New York produced a Latin play not long ago with considerable success and other colleges have found pleasure and benefit in carrying out the same idea. Greek dramas as well as the Latin have been popular with college students, and some notable presentations have been made within a few years of Greek dramatic pieces in the original text. The young women of Vassar rendered a Greek play not long since and the Greek professors in attendance, several of whom represented other colleges, joined with competent critics in pronouncing it a delightful affair. Such revivals of the old Latin and Greek dramas are to be encouraged. They are beneficial to many and afford entertainment for no small number of spectators in every case.

IN less than three months there will be an election of a new president in Brazil. President Peixoto is likely to be a candidate for re-election. His success depends chiefly on the outcome of the rebellion which is being pressed by three admirals of the Brazilian navy, who, with the ships and naval force at their command, have risen in open revolt. Peixoto has been very much of a military dictator. His violation of the Constitution has induced the enmity of a great part of the people, and as marshal of the army he is thoroughly disliked by the navy. If the rebellion is suppressed he may again become president. If he should be re-elected the breach will widen between the army and navy and more trouble is likely to ensue. Since the fall of Dom Pedro none but soldiers have occupied the presidential office, and much of the internal strife is undoubtedly due to this one cause. The time is ripe in Brazil apparently for a statesman, a civilian, who can harmonize the belligerent elements in the service, restore peace to the country, and set in motion those forces which go to make up political and commercial stability.

THE sixtieth birthday anniversary of the late Edwin Booth was recently made the occasion for fitting memorial services by the players of New York. Hundreds of persons distinguished in the professions, in art, literature, and society, made up the large gathering which filled the Central Hall of Madison Square Garden in New York. Among the throng in attendance there was one who gained admission without card or invitation. As the ceremonies were about to begin, a gray-haired colored woman, plainly dressed, presented herself at the door. "Massa Eddie," she explained was the son of her former owner, and she had come all the way from her little home in Maryland to hear the tributes of praise in honor of his memory. She was Betty Carey and had been a slave on the estate of the elder Booth, and had known "Massa Eddie" from his birth. In her free days she was the first Mrs. Booth's maid. Her pilgrimage to New York had been made not without considerable sacrifice. The scene which followed the simple explanation was impressive. This humble person leaning on the arm of a noted player, was ushered through the fashionable audience to a front seat, where she sat during the ceremony, an eager, sympathetic listener to the words

uttered in praise of one whose memory the good soul revered in modest tenderness.

FOOTBALL as a part of college athletics bids fair to come under the ban of rigorous discipline and that at no distant day. It has been held up as a high type of manly sport, as a form of physical exercise bringing into play all the muscles of the body, cultivating agility of movement and providing a test for the power of endurance. It is maintained also that football is a combative game, which fires the players with a frenzied determination to win, and spreads a contagion of enthusiasm and wild delight among players and spectators. Doubtless these claims are true but the fact has been demonstrated that football is more properly a game for giants than for average collegians. The record of fatalities for this season alone pronounces it a species of sport which cannot be played without danger to life and limb. During the past season alone there were twenty-six fatal accidents in England resulting from football contests, and in the United States, where the game is less severe, there were no less than six deaths directly due to the brutal character of the play.

THE record of injuries received in football games in the United States is apparently without limit, a number resulting from every contest. From the detailed and uncontradicted account in the New York *Sun* of the Yale-Princeton game played in New York on Thanksgiving Day the following extracts are taken:

"Young Blake of Princeton collided head on with Captain Hinkey of Yale. The shock was enough to break the neck of a bull. Brown of Princeton had a lovely black eye, and blood flecked his forehead in two or three places. Trenchard had a slight cut over one eye, Thorne's lips were swollen, and Butterworth had some of the cuticle scraped from his nose. Beard's nose was cut, and so it went through the entire list. It looked like one rush and then the doctor or the coroner. . . . Ballet's right ear was torn in much the same fashion as Hinkey's and the blood poured in a torrent down the neck and chest of the big Princeton. It looked odd to see the big giant stretched out as helpless as a child. Five minutes' nursing brought him round once more, and the game went on as though torn ears were a necessary adjunct."

These are incidents of the greatest game of the season. Why not a Yale-Princeton

bullfight on the Spanish plan in Manhattan-field at New York next Thanksgiving day? Certainly it could not be much more dangerous than football. After all, the question arises, what do young men attend college for anyway? A number of the large colleges have recently shown a disposition to legislate against a continuance of this kind of football in the future.

WITH the death of Francis Parkman, the first place among American historians became vacant. His pre-eminence among American historical writers was long recognized. He first won public favor through the publication of "The Oregon Trail," a book of sketches of prairie and Rocky Mountain life, issued about 1849. While a sophomore in Harvard College he conceived the idea of writing a history of the French and Indian (or "seven years") war. Gradually his plan widened and developed an ambition to write a complete history of the great territorial struggle for supremacy in this country under the title "France and England in North America." The first volume of this series, "Pioneers of France in the New World," appeared in 1865, and in 1892 the last volume was issued bearing the title "A Half Century of Conflict." Altogether Mr. Parkman's great contribution to American history and literature lies in the nine works in eleven volumes which tell the story of the fierce contest for territorial supremacy in the new world between the French and English. His historical acumen was bold and dignified to which he brought the support of great energy and perseverance, treating all questions with downright sincerity and judicial fairness and with a literary skill seldom excelled. He was seventy years old at the time of his death, which occurred at his home on the outskirts of Boston.

HAWAIIAN affairs still continue to excite popular interest. The appointment of Minister Willis, the announcement of the new policy adopted by the administration in its instructions to the new minister, the publication of "Paramount Commissioner" Blount's report, and ex-Minister Stevens' public report were all events which followed each other in quick succession. The policy of the administration was based on the result of Commissioner Blount's investigations as submitted in his report. The report asserts that the United States government con-

tributed to the overthrow of the Hawaiian monarchy and thereby committed a great wrong. The manifesto of ex-Minister Stevens substantiated by Mr. Thurston, the Hawaiian minister at Washington, demonstrates that the United States government recognized the Provisional government of Hawaii only after it became the *de facto* government and delayed interference until it became necessary to protect the life and property of American residents in Honolulu. The weight of evidence appears to justify the action of the United States government at the time of the revolution. It would be an unpopular thing from an American standpoint to restore Queen Liliuokalani to the throne.

THE end of the English miners' strike brought rejoicing throughout England. Lord Roseberry acting as the representative of the government presided over the conference made up of delegates from both sides to the contest and by his conciliatory methods and diplomatic skill brought about the settlement, which caused rejoicing throughout England. The strike was one of the greatest in English history. Thousands of miners together with their families were driven to the verge of starvation, the poor throughout England endured untold suffering because of the prohibitory price of coal which made their chimneys smokeless, and large numbers of working people were thrown out of employment because of the scarcity of coal which caused many large factories to close and threatened to bring the industrial machinery of England to a standstill. The record of suffering, starvation, and death is appalling in the extreme. Altogether it is estimated that the general loss in actual money will be in the neighborhood of \$150,000,000. The cause of the strike was the refusal of the miners in Lancashire and Yorkshire to accept a reduction of ten per cent in their wages. Practically the whole mining industry of England was paralyzed and the strike approached civil war. By the settlement the miners returned to work at the old wage, which they are to receive until Feb. 1, when a board of conciliation, composed equally of mine owners and miners will determine and agree, if possible, on a scale of wages for the future.

It has been practically demonstrated that electric motive power may be used with success for boats on canals. Recently a boat supplied with electric power loaded with one

hundred and seventy-five tons of sand and having on board Governor Flower of New York and other prominent persons, made a trial trip on the Erie Canal near Rochester, N. Y., over a course of nearly a mile. The boat was fitted with two motors each of twenty-five horse power attached directly to the propeller with the same gears as used on street railroad cars. The current was received from the Rochester street railway's feed wire and infused into the canal trolley wire, passing thence through the motors and up another trolley to the return wire. The boat was propelled at an estimated speed of three and one half miles an hour, and it is said the trial proved all the claims made for the new power. If Governor Flower's predictions are achieved the new motive power will work a revolution in canal transportation. In his remarks on the occasion of the experiment he said: "The canals now carry about 3,000,000 tons of freight a year. With electric motor power an assured fact, as it now seems it will be, we can carry 12,000,000 tons a year at no increased cost to the state. It will also open a larger route for the products of the West. I understand that by the safe use of electricity

the cost of transportation on the canals can be reduced three quarters."

The strike on the Lehigh Valley railroad was one of large proportions, in which two thousand employees were directly concerned. The mines along the Lehigh Valley road were shut down because cars could not be procured for making shipments of coal and by this means more than ten thousand miners were at once thrown out of employment. The company procured "green hands" to take the strikers' places and during the first ten days of the embroglio there were a number of accidents, wrecks, and several lives lost besides the serious inconvenience suffered by the public. Manifestly the strike originated in the refusal of the railroad company to recognize labor organizations. It would seem that the company might easily have adopted a more conciliatory policy and avoided the contest which ensued. Altogether the strike was ill-timed and ill-advised if for no other reason than that men need to look well to their earnings at the very outset of winter and at a time of widespread business depression. The early settlement of the difficulty by which the majority of the men returned to work was unexpected.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR JANUARY.

OUTLINE OF REQUIRED READING.

First week (ending January 6).

"Rome and the Making of Modern Europe."

From page 174 to end of Chapter VII.

"Roman and Medieval Art." Part I. Chapters I. and II.

In THE CHAUTAUQUAN:

"In Italy."

"University Settlements."

Second week (ending January 13).

"Rome and the Making of Modern Europe."

Chapter VIII. to page 215.

"Roman and Medieval Art." Part I. Chapters III., IV., and V.

In THE CHAUTAUQUAN:

"Military Training in Italy."

Sunday Reading for January 7.

Third week (ending January 20).

"Rome and the Making of Modern Europe."

Finish Chapter VIII.

"Roman and Medieval Art." Part I. Chapters VI. and VII.

In THE CHAUTAUQUAN:

"Principles and Practice of Debate."

Sunday Reading for January 14.

Fourth week (ending January 27).

"Rome and the Making of Modern Europe." Chapter IX. to page 247.

"Roman and Medieval Art." Part I. Chapters VIII. and IX.

In THE CHAUTAUQUAN:

"What is Biology?"

Sunday Reading for January 21.

Fifth week (ending February 3).

"Rome and the Making of Modern Europe." From page 247 to page 260.

"Roman and Medieval Art." Part II. Chapters I. and II.

In THE CHAUTAUQUAN:

"Education in Italy."

Sunday Reading for January 28.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE
WORK.

FIRST WEEK.

1. Roll Call—Quotations on the New Year.
2. Table Talk—Woman Suffrage—its recent gains.
3. Paper—The Life of Lucy Stone.
4. Reading—"New Year's Day."*
5. Character Studies—Marcus Aurelius and Polycarp.

CONSTANTINE DAY—JANUARY 9.

"No man is such a conqueror as the man who has defeated himself."—*Henry Ward Beecher.*

1. Character Sketch—Helena the mother of Constantine.
2. Paper—Extent and description of Rome in Constantine's day.
3. Reading—"A Father's Remorse."*
4. Table Talk—Items from the life of Constantine.
5. Paper—What Constantine did for Christianity.

THIRD WEEK.

1. Questions from *The Question Table.*
2. Book Review—"The Last Days of Pompeii."
3. Reading—"A Doomed City."*
4. Paper—The present excavated Pompeii.
5. Character Sketches—Clovis and Clotilda.

FOURTH WEEK.

1. Table Talk—News of the Day.
2. Paper—Sketches of some of the celebrated heroes of the Middle Ages; the Cid; the Bruce; the Maid of Orleans. (See textbook on Roman history, page 239.)
3. Reading—"An Archaeological Find."*
4. Character Sketch—Charlemagne.
5. Debate—Question: In the light of recent developments, should Hawaii be annexed to the United States?

FIFTH WEEK.

1. *Questions and Answers* on "Roman and Medieval Art."
2. Table Talk—The Revolution in Brazil.
3. Sketch—The founding, growth, and present description of Paris.
4. Paper—The Catacombs.
5. General quiz on the readings of the month.

A NEW YEAR'S ENTERTAINMENT.

"And send him many years of sunshine days."—*Shakespeare.*

The Romans dedicated New Year's day to Janus (see note on this god in *THE CHAUTAUGUAN* for December, 1893, page 365) and offered

sacrifice to him on twelve altars. One object of special regard was so to control their conduct, words, and thoughts throughout the day that they should be happy auguries for all the months of the year. With this as the foundation thought an enjoyable evening entertainment may be arranged.

Around the room twelve small tables (and several articles such as stools, baskets, and benches may be pressed into service as tables) should be placed, decorated with the holiday greens and berries. Tastily trimmed baskets on some of them would make pretty receptacles for the "offerings." The circle should be divided into committees each one of which is to provide for the supply of one or more of these tables. On the first bright happy sayings, good wishes, fortunes, merry greetings, etc., written on cards decorated with ribbons, holly, or hand painting are to be placed. The distribution and reading of these will form the opening exercise of the entertainment. From the second—where it has been laid for form's sake—is to be taken a paper, to be read next, on the observance of New Year's day by different nations in different times of the world's history. Books containing the selected readings or recitations to form the next feature of the entertainment are to rest on the third table. On the fourth a collection of conundrums, to be distributed and guessed during the partaking of the "offerings" on the next four tables. These may be varied to suit any wishes or requirements; but a pan of assorted small cakes (cookies), a basket of fruit, cornucopias filled with sweetmeats, and dishes of nuts would form a most appropriate bill of fare. The pleasure would be enhanced could these be eaten about an open fire. The nut shells thrown into the blaze would symbolize the Roman custom of casting a portion of "each article of food into the fire that burned upon the hearth in honor of the household gods." After this may come the telling of stories—best suited to this witching hour would be those of fairy lore and all sorts of mythical creatures; then the playing of games; and next music, which may all be represented by symbols on the tables set apart for them. The evening is to close by the making of resolutions for the New Year. These should be previously written out and signed, and deposited on the twelfth table, from which each is to be taken by its author and read. The writing of these will afford fine opportunity for the display of all varieties of literary ability; by a preconcerted arrangement all departments of literature can be represented, and the aim should be to get as much fun out of it as possible.

* See *The Library Table*, page 506.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR JANUARY.

"ROME AND THE MAKING OF MODERN EUROPE."

P. 175. "While stands the Colosseum," etc. The lines are taken from Byron's "Childe Harold's Pilgrimage."

P. 177. "The eagles." The military ensigns or standards of the Roman legions were surmounted by the figure of an eagle.

P. 181. "Hadrian's Wall." "The main business of the Roman armies [in Britain] was to protect the province from the still unconquered tribes of the north. This was chiefly done by the construction of huge walls across the island at places where its breadth is least. . . . One such place is marked almost exactly by the fifty-fifth parallel of north latitude. The Solway Firth is at the western end; Newcastle-on-Tyne at the eastern. It was here that the first wall was built—an enormous work exceeding all of the kind that the Romans constructed elsewhere, and so showing the value which they set on the province which it was intended to protect. It must not be supposed, however, that this huge fortification was finished at once. The work of completing and strengthening it seems to have been going on for more than eighty years. It was in 120 A. D. that the work was begun. In that year the Emperor Hadrian, who had determined to see with his own eyes all the provinces of the empire, came to Britain. His policy was to contract rather than to extend its boundaries, and he accordingly drew the line of fortification far within the limits to which the Roman conquests had been pushed. It consisted of five parts: a trench, a stone wall, buildings for the troops, a rampart of earth, roads. . . . The rampart consists of a trench and three earthen walls. One of these walls stands between the great wall and the trench; a second is close upon the southern edge of the trench; the third is as far from it to the south as the first is to the north. The first and third are larger than the second. The original dimensions cannot be recovered; but as they still stand six or seven feet high, they were doubtless considerable. A good deal of stone has been used in their construction."

"The singing statue of Memnon." This is probably the most interesting and curious statue of antiquity. It is located upon the west bank of the Nile, at Thebes. "It represents Amenophis III. (about 1500 or 1600 B. C.) and is the northernmost of two colossal sitting figures of

black stone forming a part of a row of statues leading to the gate of the palace of Amenophis. It is fifty feet high without the base, and must have stood sixty feet in the air before the soil of the Nile covered the desert on which it stands. According to tradition, sounds resembling the twanging of a harp-string, or the striking of brass, were heard every morning at sunrise. On the lower part of the statue are seventy-two inscriptions in Latin and Greek, by the Emperor Hadrian, the Empress Sabina, and also by several governors of Egypt and other travelers, testifying that they have heard the sound. The 'vocal Memnon' was thrown down by an earthquake 27 B. C. and lay undisturbed until 170 A. D. In the time of Roman occupation, during the reign of Severus, it was set up and restored from the waist by brick-work and blocks of stone; but it ceased to give out sounds. One theory advanced as to the sounds emitted by the statue was, that they were caused by the action of the sun's rays upon the dew that had fallen in the crevices of the broken figure; and another was, that a priest was concealed in the lap of the figure, and struck a metallic stone. The Greeks of later ages confounded this statue with that of Memnon, hence it is known by his name."

"Antinöus." This lad accompanied the emperor in all of his travels. The story of his death is as follows: An oracle had told Hadrian that a great danger could be averted from himself only by the sacrifice of some one very much beloved by him. Antinöus having heard of this threw himself into the Nile and was drowned, 122 A. D. Hadrian's grief knew no bounds. He enrolled him among the gods, built a temple to his memory at Mantinea, and founded the city of Antinoë or Antinoöpolis in Egypt in his honor.

P. 182. "*Corpus juris civilis*." The body of civil law.

"Bar-Cochba." The real name of this Jewish leader is believed to have been Simeon, but he was called by this name which means "son of a star" because his followers applied to him Balaam's prophecy, "There shall come a star out of Jacob," etc. He collected a large army, captured Jerusalem, announced himself the Messiah and the ruler of the Jews.

P. 184. "The stoic philosophy." The word stoic means literally pertaining to a porch, the

Greek word for porch being *stoa*. In the Agora—a public square or market place—in Athens, there was a colonnade—porch—frequented by the philosopher Zeno and his followers, and from this fact the school founded by him received the name of the stoic philosophy. "He taught that men should be free from passion . . . and submit without complaint to the unavoidable necessity by which all things are governed. The stoics are proverbially known for the sternness, the austerity of their ethical doctrines and for the influence which their tenets exercised over some of the noblest spirits of antiquity, especially among the Romans. . . . They taught that the supreme end of life, or the highest good, is virtue."

P. 185. "Inchoate" [in/'ko-āt]. From a Latin word meaning to begin. Recently or just begun; incipient.

"The Roman limit." "Instead of reducing the warlike nations of Germany to the condition of subjects, Probus (230—282) contented himself with the humble experience of raising a bulwark against their inroads. . . . To protect new subjects, a line of frontier garrisons was gradually extended from the Rhine to the Danube. About the reign of Hadrian, when that mode of defense began to be practiced, these garrisons were connected and covered by a strong intrenchment of trees and palisades. In the place of so rude a bulwark, the emperor Probus constructed a stone wall of considerable height and strengthened it by towers at convenient distances. From the Danube . . . it stretched to the Nile in a winding course of near two hundred miles. This important barrier, uniting the two mighty streams that protected the provinces of Europe, seemed to fill up the vacant space through which the barbarians and particularly the Alemanni could penetrate with the greatest facility into the heart of the empire. But the experience of the world from China to Britain has exposed the vain attempt of fortifying an extensive tract of country."—*Gibbon's Rome*.

P. 190. "The millennial of the founding of Rome." "On his return from the east to Rome Philip desirous of obliterating the memory of his crimes, and of captivating the affections of the people, solemnized the secular games with infinite pomp and magnificence. Since their institution or revival by Augustus, they had been celebrated by Claudius, by Domitian, and by Severus, and were now renewed the fifth time on the accomplishment of the full period of a thousand years from the foundation of Rome. Every circumstance of the secular games was skillfully adapted to inspire the superstitious mind with a deep and solemn reverence.

. . . The mystic sacrifices were performed during three nights on the banks of the Tiber and the Campus Martius resounded with music and dances, and was illuminated with innumerable lamps and torches. . . . The devout were employed in the rites of superstition, while the reflecting few revolved in their anxious minds the past history and the future fate of the empire."—*Gibbon*.

P. 200. "Par-a-pher-nā'lia." Ornaments, trappings. It is properly used of the property which a bride possesses beyond her dowry. "In one particular instance the wife may acquire a property in some of her husband's goods, which shall remain to her after his death and shall not go to his executors. These shall be her paraphernalia, which is a term borrowed from the civil law; it is derived from the Greek language, signifying over and above dower."—*Blackstone's Commentaries*. Greek *para* beyond, and *phere* a dower.

P. 203. "The Arian heresy." Arius the founder of Arianism was a Libyan or, according to some, an Alexandrian, who died in 336. He affirmed that there was a time when the Son was not coequal, since the Father must have existed first.

"Ha-rus/'pi-ces." In the singular number, *haruspex*. A class of minor priests or soothsayers whose office it was to inspect the entrails of sacrificial victims, in order to interpret from them the will of the gods. They were similar in their position to the augurs but were inferior to them.

P. 214. "Walls of Orleans." The establishment of the "City of Aurelian" (Orleans) was one of the great works of the Emperor Aurelian. With a view to driving back the encroachments of the Franks and other barbarians, and to strengthening himself against rival emperors within the province of Gaul, he built this city as a strong fortress in its commanding position in the center of the province, where it still remains. The ancient city was surrounded by strong walls, and, shutting its gates at the approach of the Huns, was saved by means of them.

P. 214. "The Battle of Chalons." One of the fifteen decisive battles of the world. Had the Huns conquered, all subsequent history might have been changed. Attila, although beaten, was not yet fully conquered. With a large force he made his retreat and carried with him great numbers of captives. It was at this time that he is accused of having massacred the eleven thousand virgins at Cologne. St. Ursula, a Christian princess of Britain, had been demanded in marriage by a pagan prince. She

feared that a refusal might bring ruin upon her parents and her land, so apparently consented, and was granted her request for a delay of three years and ten noble companions of her own sex each as well as herself to be attended by one thousand virgins. The time was spent in nautical exercises, and when the limit was up, having obtained eleven ships, they escaped down the Rhine, left their vessels and made a pilgrimage to Rome. Returning, at Cologne, they fell in with the retreating Huns and were all murdered. The story is only a figment, but it is one of the interesting accessories of this famous battle.

P. 216. "Ricimer" [ris/'i-mer].

P. 220. "The Nibelungs." The followers of a mythical king of Norway, named Nibelung.

P. 233. "Teu-ton/'ic." Pertaining to the Teutons, the ancient Germans. They were originally called Teutoni or Teutones.

P. 239. "The Cid" [sid]. A Spanish word meaning lord or chief. It was applied to a count named Roderigo Diaz, who lived from 1040(?) to 1099 and who was an active champion of the Christian religion, fighting valiantly against the Moors. He is a favorite subject of poetry and romance.

P. 242. "The eastern throne was occupied by a woman." This was the Empress Irene, the wife of Leo IV., the Byzantine emperor, who in his will appointed Irene to administer the government during the minority of their son Constantine VI.

P. 254. "The Lechfeld." A plain in Germany between the rivers Lech and Wertach, extending from Landsberg to Augsburg.

P. 257. "The False Decretals." The name of one of the most remarkable literary forgeries of which we have any record. It designates a collection of papal letters, canons, etc., partly genuine, but mostly spurious. The name of the author is unknown, but they are ascribed to one Isidora Mercator. . . . It appears to have been the object of the author of this great fraud to assist in freeing the church from secular domination. It is maintained by some Protestants that the primacy of the popes is mainly based on the False Decretals. . . and it is maintained by Roman Catholic writers that the influence of the False Decretals was small."

"ROMAN AND MEDIEVAL ART."

P. 9. "Pa-læ-o-lith/'ic." Greek *palaaios*, old, ancient, and *lithos*, stone. Marked by the existence of ancient roughly hewn stone.—"Neolithic." Belonging to the new stone age.—Greek, *neos*, new.

P. 15. "Polychromatic" [pöl-i-kro-mat/'ik].

Greek, *polus*, many, *chroma*, color. Many colored.

P. 18. "Pal'e-rae." Shallow vessels which were used by the Romans for holding the wine which was to be poured over the head of a victim about to be sacrificed.

"Bucchero" [book-kä'rō]. "A kind of ancient Tuscan pottery of a uniform black color, and neither glazed nor painted."

P. 19. "Cypriote" [sip/'ri-ote]. Belonging to the island of Cyprus, in the Mediterranean, which possessed rich and abundant remains of antiquity illustrating the early history of sculpture and kindred arts.

P. 22. Chiusi [ke-oo/'see].

P. 24. "Sarcophagi" [sär-kof'ä-jī]. The term comes from a Greek word meaning flesh eating. It is the name applied to tombs in which bodies were placed. They were made of a special stone which was believed to have the curious property of eating away flesh. This stone was a kind of pumice stone found in Troas, and it was said to complete the destruction of a whole body except the teeth in the brief space of forty days. Ancient sarcophagi are often decorated with reliefs and may be ranked among the most interesting relics of ancient art."

"Dor'ic." There were in Greece three distinct orders of architecture, the Doric, the Ionic, and the Corinthian, distinguished chiefly by the manner in which the column was treated. In the Doric order the column was without a base; it springs from the top step and tapers to the top, the outline being a gentle curve. (See text book, "Greek Architecture and Sculpture," in the Chautauqua Course for 1892-93.)

"Capital." "An ornament consisting of various projecting moldings, placed at the summit of a column, pillar, or pilaster."

P. 25. "Fillet." A small molding, called also a list or listel, used to separate the convex or concave mouldings used as decorations.

"Dy'nas-ty." A race of sovereigns of the same line or family ruling over a particular country, as the successive dynasties of Egypt or of France.

P. 26. "Cloaca Maxima" [klo-ä/'ká]. The trunk drain of the sewers of ancient Rome. "It is formed of three concentric arches overlying each other in contact; the whole work is fifteen feet wide by thirty feet in height. The masonry is of hewn stone laid without cement. Along this subterranean street the drainage of the city as well as the surplus waters of the aqueduct, discharged itself into the river."

P. 32. "Mercenaries." Soldiers in foreign service, hired for pay and working for the love of gain. The Latin word for reward is *merces*,

and from it are derived also the English words merit, mercy, mercer, meretricious, merchant, mercantile, mercury, and their derivatives.

P. 36. "Aqueduct" [ak'we-dukt]. Latin, *aqua*, water, and *ductus*, a leading, from *ducere*, to lead. "A construction either above or under ground employed to conduct water. Aqueducts of Roman construction, some of which are still in existence, are absolute monuments of art, and in some cases harmonize wonderfully with the lines of the landscape. In modern times aqueducts are built from the designs of engineers and as a rule are nothing more than water-pipes of immense girth. They are generally carried under ground that they may escape the frost in winter and the water they convey may be kept cool in summer."—*Adeline's Art Dictionary*.

P. 46. "*Dil-et-tan'te*." An Italian word having its origin in the Latin *delectare*, to delight. In its popular use it is almost equivalent to amateur. It is used of one who follows art or literature chiefly for amusement, and, in a disparaging sense, of one who is superficial and affected in his work.

P. 52. "*Vo-lute*." An ornament consisting of a spiral scroll. Volutes are traced by means of a compass. They form the chief feature of the capitals of the Ionic order.

F. 53. "Hygiene" [hī'gī-ēn or hī'gēn]. That branch of medical knowledge which treats of the preservation of health; sanitary science. The word comes from a Greek word meaning health, and in classical mythology it is also in slightly modified form, the name of the goddess of health, Hygieia, the daughter of Æsculapius, the god of the medical art.

P. 55. "Loggie" [lōd'je]. Galleries or arcades in a building, properly at the height of one story or more and projecting from the building. They afford a cool and sheltered retreat and are very characteristic of Italian life. Among the most famous loggie are those of the Vatican

decorated by Raphael. The term is often applied to the paintings with which the arcades are decorated.

P. 58. "Erechtheum" [er-ek-thē'um.] One of the buildings on the Acropolis, at Athens. See description and illustration for it and also for the Choragic Monument in "Greek Architecture and Sculpture," one of the books in the C. L. S. C. Greek readings for the previous year.

P. 64. "Stuccoed." Covered with a coating which takes a polish like marble. Stucco is made by mixing slaked lime and pulverized marble or sometimes alabaster or plaster.

P. 68. "The Portland Vase." This was found near Rome about the middle of the sixteenth century, in a beautiful marble sarcophagus supposed to have been erected for the emperor Alexander Severus. The vase is about nine inches in height and seven inches in diameter and has two handles. The dark ground work is covered with white enamel on which figures are carved as on a cameo. It was at first deposited in the Barberini palace in Rome, for which reason it is often called the Barberini Vase; in 1770 it was bought by an antiquarian who sold it to Sir William Hamilton. The latter carried it to England and sold it to the Duchess of Portland; in 1810 it was deposited in the British Museum. Here in 1845 a strange accident happened to it. A laboring man visiting the museum while he was either intoxicated or insane, picked up as a missile one of the Babylonian bricks on exhibition and hurling it at the vase dashed it into pieces. He was tried and fined for the offense. The pieces were so carefully joined, as scarcely to show any trace of the accident.

B. 76. "En'tā-sis." The slight swelling in the middle of some columns or shafts. It is a characteristic of Doric architecture.

P. 84. "Diptychs" [dip'tiks]. Greek, *ptukos*, folded, *dis*, twice. In a general sense, anything consisting of two leaves.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

ROMAN AND MEDIEVAL ART.

1. Q. What are the earliest relics of man's existence in Europe? A. Implements of stone and bone.

2. Q. How are the artistic efforts of this Palæolithic race described? A. As singularly instinct with vitality.

3. Q. What became of this race? A. It was apparently exterminated or succeeded by the race which used implements of polished stone.

4. Q. How is the appearance in Europe of the metallic arts and decorated pottery accounted for? A. As being due probably to the influence of a foreign and oriental civilization.

5. Q. What is known as to the origin both of the rude stone art and of the highly developed foreign art? A. Absolutely nothing.

6. Q. With what does the history of art in Italy begin? A. With the age of decorated pottery and of metals.

7. Q. Name an elementary condition of the study of Roman art. A. Some clear conception of the outlines of Roman history.

8. Q. From what objects do we know best the best known of the Italian nations, the Etruscans? A. The vessels, vases, statuettes, and other objects found in tombs.

9. Q. Name the most famous contribution of the Etruscans to Roman art. A. The use of the arch.

10. Q. How did Greek influences link themselves to early Roman art? A. Indirectly through the Etruscans and Samnites.

11. Q. What is said of the artistic tastes of the early Romans? A. That no nation in Italy was so slightly endowed with such tastes.

12. Q. What distinction between the Romans of the eastern and of the western parts of the empire is to be kept in mind? A. That in the latter the Romans were the propagators and pioneers, while in the former they were the heirs and the learners.

13. Q. Where are the most marvelous witnesses to the character of early Roman civilization to be found? A. In the ruins east of the Jordan in Syria.

14. Q. When were great numbers of Greek works of art carried to Rome? A. In 146 B. C. by the Roman general Mummius.

15. Q. To what period does Roman art mainly belong? A. To the five centuries between 31 B. C. and 476 A. D.

16. Q. During this period to what territory did the word Roman apply? A. To all of the countries surrounding the Mediterranean basin and to portions of Britain, Germany, and Hungary.

17. Q. In what branch of art did the Romans find their own peculiar expression and remain unaffected by the Greeks? A. In portrait sculpture.

18. Q. In what was the independent greatness of Rome still more apparent? A. In architecture.

19. Q. What Roman constructions show such attention to the comfort and hygiene of great cities as ought to put modern civilization to the blush? A. Aqueducts which are still supplying Rome with water.

20. Q. What demanded the great abundance of water supply in Roman cities? A. Their system of public baths.

21. Q. What is the one ancient building of the Roman world now in fair preservation? A. The Pantheon at Rome.

22. Q. Of all Roman constructions which were the most imposing? A. The amphitheatres, of which the Colosseum at Rome stands first.

23. Q. Through what is the domestic architecture of the Roman period best known? A. The buried town of Pompeii.

24. Q. In what does the chief interest of these houses lie? A. In their painted decorations.

25. Q. Name the most important survival of ancient pictorial art. A. The floor mosaic representing the battle of Issus.

26. Q. Where is to be found marked evidence of the taste and fine art which adorned the lives of the everyday people of antiquity? A. In the vases, tripods, lamps, and utensils found in the Naples Museum.

27. Q. In what two respects is Roman portrait sculpture especially good? A. In merit of execution and fidelity to nature.

28. Q. What is the grand point which distinguishes ancient art from modern? A. The surpassing excellence of the ordinary popular art.

29. Q. Of what is the art of sculpture of Roman antiquity in its popular productions a marvelous instance? A. Of the possibilities and true greatness of the average man under favorable conditions.

30. Q. For what is Roman painting and sculpture our main authority? A. The daily life of the Roman people.

31. Q. Of what was the downfall of ancient art an inevitable consequence? A. The triumph of Christianity.

32. Q. Why did Christianity have this effect upon art? A. The architecture, sculpture, and painting of those times were pagan, and the destruction of idols was considered their first duty by Christians.

33. Q. What form the main relics of the early Christian art which is formally included in the art of the Roman empire? A. The pictures of the catacombs and the sculptured sarcophagi.

34. Q. What is the oldest standing Christian church? A. The Church of the Manger at Bethlehem.

35. Q. What were the most famous churches of this time? A. St. Peter's and St. Paul's.

36. Q. Where is the history of art in the Middle Ages to be found? A. In the history of the civilization of the Germanic countries of Europe.

37. Q. What formed the source of the all-important modifications of art during this time? A. The Christian religion.

38. Q. How is the long period of decadence in art and civilization in western Europe explained? A. By the invasion of the Germanic hordes.

39. Q. When do the barbaric designs of this period possess an intense interest? A. When

they are viewed as historical monuments and traditional types.

40. Q. What is learned from this rude art?
A. What interested the people, how great was their faith, and how they sought means to express their faith.

41. Q. When can spontaneous efforts at improved design in western Europe first be traced?
A. In the eleventh century.

42. Q. What was the Byzantine Empire?
A. The Roman Empire under a new name.

43. Q. What is essential to an understanding of Byzantine art? A. A knowledge of Byzantine political history.

44. Q. Out of what did the Byzantine style of art grow? A. Traditional repetition of set designs without regard to correctness of natural form.

45. Q. Aside from architecture, to what were the best efforts of Byzantine art directed? A. To

church decoration, especially in mosaics.

46. Q. Which is the only church in the world whose whole interior is yet visible in the mosaic decorations of this time? A. The church of St. Mark in Venice.

47. Q. When does the peculiar Byzantine style seem absolutely perfect? A. When studied from mosaics in their architectural position and in their color effects.

48. Q. What is the grandest existing work of early Christian art? A. A mosaic of the Savior as Judge in the church of Santi Cosmo on the Roman Forum.

49. Q. When the mosaic art declined what took its place? A. Fresco painting.

50. Q. What place as a refuge of the art and learning of western Europe during the barbaric invasions was second only to the Byzantine Empire? A. Ireland.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

ITALIAN MUSIC AND MUSICIANS.

1. About what time was music as a separate art introduced into Italy?

2. Who first instituted a singing school in Rome?

3. What was the Ambrosian chant?

4. How long did it continue in use, and what superseded it?

5. Who founded the system of musical notation upon which our present system is based?

6. When and by whom was the piano forte invented?

7. In what city and on what occasion was opera first introduced?

8. What was the composition?

9. Who was called the Italian Mozart?

10. What is the best known work of Allegri, an Italian composer of church music?

11. In what great church is there no instrumental accompaniment permitted in rendering mass?

12. Who is the patron saint of music?

THE CIRCLE OF SCIENCES.—IV.

1. Why is alchemy sometimes called the hermetic art? What other names have been applied to it?

2. Who gives the first authentic account of alchemy?

3. According to this author what backset did the Emperor Diocletian give this science upon subduing the Egyptians in the year 296?

4. Of all the ingenious inventions of the Jew-

ess Maria what one alone is known at the present time?

5. What was the strongest acid known up to the time of Jaffar or Geber? For what two are we indebted to him?

6. What discovery, rediscovered by Europeans 1,000 years later, was made by him?

7. When did the science of alchemy reach its climax?

8. What impetus did Rudolph II. of Germany give it?

9. While imprisoned in Dresden by the elector of Saxony, to compel him to make gold, what valuable discovery did he make?

10. How did Lavoisier overthrow the theories in regard to the philosopher's stone?

THE RELIGIONS OF THE WORLD.—IV.

1. Who was the founder of the Parsi religion?

2. When was this religion established?

3. How does the fundamental law upon which this system was based differ from that of Buddhism?

4. What book is the Bible of this religion?

5. In what most essential point does Parseeism agree with Christianity?

6. By what other name, bestowed upon them through the error of taking them for mere idolators, are the Parsees known?

7. What famous British poet in one of his most elaborate works treats of the Parsees?

8. When did the Jewish religion come into

contact with the Parsi religion?

9. What two famous poems, one English, one German, might substitute for a leading supernatural character in each, Ahriman a spirit in which the Parsees believed?

10. Where are the few remaining disciples of this venerable faith to be found?

QUESTIONS OF THE TIMES.

1. How many times larger than the smallest one of the United States is the largest one?

2. Which is the next to the largest state?

3. How many other states in addition to these two require six figures to express their area in square miles?

4. How was Colorado distinguished in the Centennial year and how in the Columbian year?

5. What two states contain the largest population?

6. Which state has the smallest population?

7. Which state is carrying the heaviest state debt?

8. Which state is divided into the greatest number of counties?

9. In which state is the total assessed valuation of property the highest?

10. How many states besides the one alluded to in the preceding question require seven figures to express in dollars the amount of their total assessed valuation?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

ITALIAN ART AND ARTISTS.

1. Rome. 2. Directly from the Greeks. 3. Paolo Uccello, a Florentine, whose real name was Di Dono, but who from his admirable delineation of birds received the name of "Uccello." 4. Lucca Signorelli, the master of Michael Angelo. 5. Antonio Allegri da Correggio, one of whose most noted paintings, "A Penitent Magdalen," now in the Dresden Gallery, although only eighteen inches square was purchased for \$30,000 by one of the Saxon kings. 6. For the introduction of painting in oil into Italy. 7. From J. Van Eyck, who, if not the first to paint in oil, was the first to perfect the use of it and to make this kind of painting popular. 8. Michael Angelo. 9. The frescoes of the Sistine Chapel, a picture of which, "The Last Judgment," is considered his masterpiece. 10. Lorenzo de Medici, who founded at Florence an academy for the study of the antique. 11. "The Transfiguration," his masterpiece, now in the Vatican. 12. "The Last Supper."

THE CIRCLE OF SCIENCES.—III.

1. Herodotus says the Egyptians claim that honor. 2. Thales. 3. One of the earliest

branches of applied mathematics, to which the diurnal motion of the celestial sphere and the motion of the moon in the circle of the signs, gave rise. 4. Anaximedes. 5. The establishment (by Hipparchus) of the Doctrine of Eccentrics and Epicycles. 6. During these 1,350 years the principal astronomers were the Arabians, who received back again this science from the Greeks, whom they conquered. They preserved the science well but made little change in it. 7. That the sun is the grand center about which the earth and all the planets revolve. 8. His three laws concerning the orbits of planets; their speed of revolution; and distance from the sun. 9. Galileo. 10. The law of gravitation.

THE RELIGIONS OF THE WORLD.—III.

1. In India, about 500 B. C., as a reformation from Brahminism. 2. Sakya-muni, called also Siddhartha and Gautama; Buddha is his official name, the one given to him as the deified man, now the god of Buddhism. 3. The intelligent man, the one wide-awake, the one who saw the truth, the man who knew. 4. B. C. 250, in the reign of Asoka the great Buddhistic emperor. About fifteen centuries, at the end of which it was ruthlessly driven out of the country by Brahminism. 5. Among the Mongol nations; it became the state religion of Thibet and Burmah, and the popular religion of China, Japan, Siam, Ceylon—of nearly all eastern Asia. 6. In its spirit it can be compared to Protestantism; in its forms it is like Catholicism. 7. The former is that of pillars, the latter that of mounds erected for the preservation of relics or the commemoration of events. 8. The evil of perpetual change and the possibility of something permanent. 9. Three; the eternal world of absolute being, the celestial world of the gods, the finite world of individual souls. 10. To reach Nirvana, the eternal world where there is eternal rest.

QUESTIONS OF THE TIMES.

1. To stated temporary markets comprising many kinds of goods. 2. With religious festivals; in honor of some saint. 3. At Nijni-Novgorod in Russia, called the Peter Paul fair, held through July and August. 4. In 1855. 5. In Germany; at Leipsic, Frankfurt, and Brunswick. 6. At Mecca and in India on the upper Ganges. From these sources have frequently started the most dreaded diseases which have swept over the world. 7. The general introduction of railways and other improvements. 8. In 1798 at Paris. 9. Elkanah Watson in 1810. 10. "They furnish the highest evidences of the increasing skill of our artists and artisans and of the growth and prosperity of the country."

THE C. I. S. C. CLASSES.

1882-1897.

CLASS OF 1894.—"THE PHILOMATHEANS."

"*Ubi mel, ibi apes.*"

OFFICERS.

President—John Habberton, New York City.

Vice Presidents—The Rev. A. C. Ellis, D.D., Oil City, Pa.; the Rev. E. D. Ledyard, Steubenville, Ohio; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.; the Rev. J. A. Cosby, Aurora, Ill.; the Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; the Rev. G. W. Barlowe, Detroit, Michigan.

Corresponding Secretary—Miss Anna M. Thomson, Winchester, Va.

Recording Secretary—Rev. J. B. Countryman, Akron, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. T. Everson, Union City, Pa.

CLASS FLOWER—CLOVER.

A MEMBER of '94 expresses the conviction of many of her classmates when she says, "I am going over all my work again and trying to do it better. When I shall have finished it I shall take one of the special courses. I can never stop now that I have begun."

THE Class of '94 is to be congratulated on the fact that the interest in class work seems to be unusually strong. In spite of the prevailing business depression the '94's have held up their proportion of membership just as if times had been most favorable. It is hoped that the class will be well represented at all the summer gatherings during the coming season.

It is a well-known fact, proved by the experience of thousands of people, that weariness can often be overcome by exercise more effectually than by mere rest. This explains the truth of the following statement made by a member of the Class of '94: "I should like to tell you how much I have enjoyed this work and how it has helped me. Though by reason of sickness, worry, and many cares and duties, it has seemed as if I should have to give up, still when I did set at it, I found that the change of thought rested me. My mother, who is an invalid, is just beginning her fourth year of study, and is greatly enjoying it."

CLASS OF 1895.—"THE PATHFINDERS."

"*The truth shall make you free.*"

OFFICERS.

President—Rev. Wilbur F. Crafts, Pittsburg, Pa.

Vice Presidents—Dr. H. B. Adams, Baltimore, Md.; Mr. J. B. Morton, Winter Park, Fla.; Mr. G. P. Hukill, Oil City, Pa.; Miss Mary Davenport, Brooklyn, N. Y.; Robert Miller, Canton, O.; Mrs. H. S. Hawes, Richmond, Va.

J-Jan.

Cor. Secretary—Miss Jane Mead Welch, Buffalo, N. Y.
Recording Secretary—Miss Mary E. Miller, Akron, O.
Treasurer—Mr. R. M. Alden, 625 Maryland Avenue N.E., Washington; D. C.

Trustee of the Building Fund—Mr. G. P. Hukill, Oil City, Pa.

Class Historian—Miss Janette Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

THE Class of '95 has as usual sent its share of reports from various parts of the field. Massachusetts and South Carolina both echo the same sentiment. The Massachusetts correspondent writes: "The Chautauqua reading has been very helpful to me, and a great comfort through many a lonely hour." While from South Carolina comes the report: "I cannot refrain from expressing to you the pleasure and refreshment the course has given me, though my life now is burdened with many cares. My husband is a helpless invalid, and I must teach daily from nine to five. I shall try heroically to keep my place in the line. It helps me to look upward away from self."

CLASS OF 1896.—"TRUTH SEEKERS."

"*Truth is Eternal.*"

OFFICERS.

President—The Rev. Chas. C. Johnson, East Bloomfield, N. Y.

Vice Presidents—Mr. R. C. Browning, Orange, N. J. Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; Mr. F. G. Lewis, Birtle, Manitoba; Mr. Oliver Ellsworth, Niles, Cal.

Corresponding Secretary—Miss Anna J. Young, 210 Devilliers St., Pittsburg, Pa.

Recording Secretary—Miss Grace G. Merritt, Montclair, N. J.

Treasurer—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

Class Trustee—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

THE experience of one year is much like that of another, and the same reports, in a little different form, come to our attention every year. Here is a member of '96 who worked with a circle during the last year, but reports that most of the members have dropped out. She however adds: "I have found it of too much value and too great pleasure to give it up. I am now away from home teaching, and shall read alone this year." It is sometimes discouraging to C.I.S.C. members to find that others cannot keep up the

enthusiasm for work more than a short time; but if only one member out of a circle were encouraged to persevere through the four years' course, the existence of that circle would not have been in vain.

A MEMBER of '96 who began late has nevertheless pursued the work with so much enthusiasm that she has succeeded in catching up with the class. She writes: "The Greek books were delightful, and I do not intend to let that be the end of my study about the Greeks. The course, so far, has been a help to me. I have been a lover of books all my life, but had no system about my reading and read indiscriminately. One of the most valuable features of the C. L. S. C. is the fact that it gives system to the reading of even those persons who are specially fond of books. The general four years' course, with its comprehensive outlook, forms an excellent working foundation for special study in many different lines, and the student who keeps the four years' work constantly before him, taking up a given study from different points of view, will find himself in touch with a wide range of subjects, which, unaided by such a plan, would hardly come to his attention.

CLASS OF 1897.—"THE ROMANS."

OFFICERS.

President—Prof. F. J. Miller, University of Chicago, Chicago.

Vice Presidents—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago; Mrs. A. E. Barker, Bethel, Conn.; Miss Jessie Scott, Mississippi; Mrs. M. J. Gawthrop, Philadelphia; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw Rice, Tacoma, Washington; Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, South Wales; Charles E. Boyd, Cambridge, Mass.

Secretary—Miss Eva M. Martin, Chautauqua, N. Y.

Treasurer and Trustee—Mr. Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—THE IVY.

It is difficult for those who have known about Chautauqua work for many years to realize that the true idea of the C. L. S. C. is still very imperfectly understood. This is illustrated by a recent letter received at the Central Office from a correspondent who wrote to inquire about the society in order to help a young friend. The writer says, "I have known of the organization almost since its inception, but my ideas of its great usefulness were very vague. In addition to your letter the circulars have made everything very plain, and as soon as I am able I think I shall take up the four years' course myself. When I wrote you it was solely in the interest of my friend; but so enthusiastic have I become that I shall look forward longingly to the time when I may enroll as a member of your great organization." Members of '97 to whom the

work has just become fully known will be able to appreciate the fact that much can be done to extend the C. L. S. C. by explaining its work carefully to those who know of it only in a vague general way.

FOR some years past there has been more or less Chautauqua interest among the army posts of the country. A request now comes from a fort in Texas where several members of one of the companies propose to employ their leisure time with Chautauqua study. They write that they can devote three or four hours a day to the work. Heartly congratulations to these members of the Class of '97.

THE members of '97 are urged to do their part in getting those who are reading the course to become enrolled members of the class. The fee of fifty cents is a very small amount compared with the gain which comes from membership in the organization. Many a member whose courage sometimes flags as duties crowd upon him and who finds it hard to keep up the readings, clings to his work because of the class associations and comes through victorious at the end of the four years, when otherwise he would have dropped by the way. We cannot over-emphasize the importance of the act of joining the C. L. S. C. and becoming thoroughly identified with its work. Let all '97's feel themselves responsible for a decided increase in the ranks of the class.

ONE great advantage of the Chautauqua System of Education is that the student gradually builds up his own library. Every member, with few exceptions, owns the books of the course, or at least a part of them, and having them constantly at hand is able to review or refer to them whenever desirable. The membership book calls attention to a number of well-known books which can be found in any public library, but many of which are too expensive for the average member to purchase. The student has thus the double advantage of a good selection of books for occasional reference, and also his own little library for daily use.

GRADUATES.

THE C. L. S. C. fails in its work for a given individual if it leaves him at the end of the four years' course with the feeling that there is nothing more to achieve. It is encouraging to note the steady call for special courses, and the number of circles of graduates which are organized expressly to pursue them. Every town in which the graduates are not imperatively needed in the old circles should have a strong graduates' circle for the careful study of some one special study.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

CONSTANTINE DAY—January 9.

COLLEGE DAY—January, last Thursday.

CHARLEMAGNE DAY—February 6.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

CHAUTAUQUA VESPERS.

ABOUT one thousand persons were in attendance upon the vesper services conducted in Milwaukee October 30, by Bishop John H. Vincent, Chancellor of the C. L. S. C., and Bishop Newman. Bishop Vincent discussed religion in relation to Chautauqua work; Bishop Newman's theme was "Development." In the evening of the same day Bishop Vincent addressed a Chautauqua meeting at the Grand Avenue Methodist church.

On November 4, Sunday vesper services were led in St. Paul by Bishop Vincent assisted by Bishop John Hurst of Washington, D. C., founder of the National University. Music, singing, reading, responses and talks from the Bishops constituted the service. The former gentleman discoursed upon the aims of the Chautauqua movement; the latter reviewed some of the early and unwritten history of the movement.

Similar services were held at Minneapolis in the Hennepin Avenue M. E. church, on the Sunday of November 12, by Bishops Warren and Hurst, with so large an attendance that many who went were turned away for lack of room. The services commanded the close attention and interest of the congregation. After the general singing and reading from the "Prayer of Thomas à Kempis," Bishop Vincent told briefly the work and aims of the Chautauqua circle. Then Bishop Hurst related several incidents of the typical Chautauqua work. Bishop Warren made the next and closing speech. He said: "Chautauqua means culture. Culture means attractive beauty, such serenity and gentility that all are drawn by it. Culture seeks only to serve its friends."

DR. LUNN AND THE CHAUTAUQUA-IN-EUROPE.

THE gifted Roman correspondent of the *Boston Herald* closes a delightful letter with the

following references to Dr. Lunn and the Chautauqua-in-Europe:

"Of Dr. Lunn, who was recently admitted to the Methodist Episcopal Conference, it is hardly necessary for me to say much in the light of the great prominence into which this eminent clergyman has been brought of late, owing to his change of ecclesiastical relations. He was, as is well known, an extremely prominent man in the Wesleyan church, through his strong eloquence, his great executive ability, and his deep erudition. When a missionary in India, under the auspices of the Wesleyan church, he became dissatisfied with Wesleyan missionary methods, and censured them severely and openly. He returned from India to accept the position of editor of *The Review of Churches*, also becoming associated with the Rev. Hugh Price Hughes in the publication of the *Methodist Times*, issued in London. Dr. Lunn is recognized as one of the ablest educational and progressive speakers ever heard from the English platform, while his journalistic work is marked by equal power. He is not over thirty-five years of age.

"The Grindelwald Conference will be remembered as one of the rapidly growing popular educational movements on the Chautauqua foundation, established abroad by the episcopal brethren. During the Grindelwald conflagration of a year ago the chalet of Dr. Lunn's company was one of the buildings consumed. Last winter the reunion conference, of which Dr. Lunn is president, held a series of sessions in the Sala Dante in this city for the study of Italian history, art, and kindred subjects, and besides the large company Dr. Lunn brought with him, these sessions, from the intrinsic merit of their character, attracted many outsiders.

"The meeting of Bishop Vincent, which was so productive of important results at the confer-

ence, was almost accidental, it seems, but in reality specially providential. Bishop Vincent on his return from an official trip to Bulgaria, stopped at Lucerne to address a united conference there. It was during this period that, meeting Dr. Lunn, and becoming thoroughly acquainted with him, he was convinced of his peculiar fitness for the very important position to which he appointed him, that of 'president of the Grindelwald Chautauqua in Europe, with headquarters in that place.' Thus Dr. Lunn has become practically president of European Chautauqua work, which has assumed large and constantly growing proportions, and which gives promise of becoming one of the most popular and important social and educational works on the continent."

WHAT COUNTY SECRETARIES ARE DOING.

THE C. L. S. C. has been enlarging its usefulness by the appointment of county secretaries in all parts of the country, and reports received from these fields are very encouraging. The Secretary of Polk County, Iowa, in which is the city of Des Moines, reports an organization of a number of new circles and reorganization of several old ones. The Local Union proposes to give Chautauqua extension lectures on Social Science.

The Secretary of Taylor County, Texas, writes that the C. L. S. C. is doing wonderful work in the little town of Abilene. There are three active circles in the town, and one of the circles, five years old, has special rooms for its meetings. Its officers have served through its entire history. There is prospect of a fourth circle in the town to take the overflow from some of the other organizations. This county secretary, who visited Chautauqua this summer, writes: "I have been so enthusiastic in speaking to my friends of my visit to Chautauqua, that I think I shall not go alone next summer."

From the secretary of Orange County, Fla., comes an encouraging report of the reorganization of a strong local circle, and the valuable assistance of the editor of a paper at Sanford, Florida, who is helping the cause by publishing items concerning the work.

Lancaster County, Pennsylvania, is an excellent field for Chautauqua efforts by reason of its various institutes, and a considerable number of towns where the C. L. S. C. is gaining a foothold. The secretary is working enthusiastically in spite of difficulties. He writes: "It takes much arduousness sometimes to overcome the indifference shown toward both university extension and Chautauqua. However, I am getting some attention in spite of it all."

Other county secretaries report that they

have secured space in the various newspapers in their regions and opportunities to present the C. L. S. C. before teachers' institutes and similar organizations. Individual Chautauquans can do much to help their county secretaries by reporting to them the various clubs, institutes, etc., which are held in their vicinity. On the Pacific Coast the secretary, Mrs. Dawson, writes that the year is undoubtedly going to be a hard one owing to business depression; but that, nevertheless, there is much interest, and that Chautauquans of the Coast are alive to the needs of the case and ready to take advantage of the first favorable turn in the business world. The secretary has visited a number of circles, and given talks on her recent visit to Chautauqua. A full list of all county secretaries will be published a little later, and meanwhile such information as can be given by individuals can be sent to the Central Office.

NEW CIRCLES.

VERMONT.—Owing to the efforts of a faithful and enterprising Chautauquan the Seaman Lectures at Island Pond were a success, and a class of seven members, called the Mary Hobson Chautauqua Circle, was forthwith organized at her home. Out of the net proceeds of the lectures a set of C. L. S. C. books was purchased for the use of the society, and the remaining sum deposited in safe keeping to the credit of the circle. At the meetings held once a month at the homes of members particular attention is paid to the readings and questions in THE CHAUTAUQUAN. The organizer of this circle has bravely accomplished the four years' reading by economizing her moments, being responsible for the housework and sewing for a family of seven.

MASSACHUSETTS.—Eight members form a circle at Fells. They have earnest, enthusiastic leaders and anticipate a pleasant winter.—Seven persons constitute the class at Richmond and a number of others have promised to join.—Eight local readers in the capacity of a circle at South Ashburnham have enrolled with the Central Circle.—The score of Chautauquans in the circle of Tewksbury is equally divided into active and local members.—The following communication is received: "A local circle for C. L. S. C. work has been organized in connection with the literary department of the Epworth League of Trinity M. E. Church of Worcester to be known as Epworth Circle. There are now sixteen members. In the same city ten hopeful novices in C. L. S. C. work have enrolled for the year, calling themselves the Longfellow Jr. Circle. They intend to stand the examinations.

CONNECTICUT.—A circle of thirty persons called the Scios has been formed for the C. L. S. C.

readings, at Danbury. Three of the members are graduates and one a '96. There is much enthusiasm and a good attendance at the Monday evening meetings, no matter what the weather. No member refuses to do his best in whatever is required of him. The class enjoys economics and expects to have the lectures on Social Science.—A club of '97's reports from Bridgeport.

NEW YORK.—There is a promising company of twenty studying the course at Elmira. At its last writing the circle was not fully organized, and expected to take a few more persons into membership.—Fourteen students at Port Chester have begun the course with bright prospects.—The Fortnightly, a circle of eighteen ladies at Worcester, is reading the Roman history, and its president, who belongs to the Class of '95, hopes that some of them will take up the entire course.

NEW JERSEY.—Progressive Circle of Plainfield is at work.

PENNSYLVANIA.—Two earnest '97's at Chicora enroll as home circle readers.—Brief news is received of a circle at Maytown.—Columbian Circle of Allegheny, organized September 28, has a membership of fifteen. It reports fine progress. Meetings are held every other Monday evening. At its last session, a map study of Rome was brimful of interest.—The New Century C. L. S. C. is the name of a class at Philadelphia, composed of '97's and '95's. In the same city another circle, not yet christened, begins its existence with the new year.—The minister's family at Quarryville began reading the course at their home, and thinking others might wish to join them, sent out about sixty circulars printed on a mimeograph. They soon had a circle of fourteen and a prospect of more. Their meetings promise to succeed. The first one was graced with an attendance of sixteen.

MARYLAND.—A circle reports from Rider.

DISTRICT OF COLUMBIA.—The following communication from Washington was received by the Chancellor of the C. L. S. C.: "I am one of the pupils you spoke to at the Eastern High School, concerning the circle, when you came here three years ago, at the request of the principal of the school. Since that time I have graduated and have a desire to continue my studies in the C. L. S. C. I have a great deal of time that I could devote to reading and I want to know whether I can graduate upon paying the fees for the four years, provided I can complete the course in less than four years?" Later information from the same source is received: "Our circle has been organized and bids fair to be a success."—There is an auspicious circle at

Langdon ready to grapple with the year's study.

VIRGINIA.—Four persons constitute a circle at Hampton.

GEORGIA.—Some '97's at Demorest have applied for membership in the C. L. S. C.

KENTUCKY.—A circle of seven of whom four are '97's reports from Lexington.

TENNESSEE.—A class reports from McMinnville.

MISSISSIPPI.—A resourceful Chautauquan at Natchez in order to promote the C. L. S. C. spirit among her friends has taken measures to put a few numbers of THE CHAUTAUQUAN in the circulating library recently started by her, and hopes soon to carry on her C. L. S. C. studies in an organized circle.

OHIO.—There is a lively circle at Alliance.—News is received from Canton: "Simpson C. L. S. C. was organized October 1. It is composed of thirteen wide-awake, energetic members, who intend to pursue the course with true Roman courage. The meetings are full of life and thus far have proved very successful. A program committee, consisting of three members appointed by the president to serve for a month at a time, submit at each meeting the program for the next, so that each one having a part has ample time to prepare himself. [The sample program sent is inviting in appearance as well as in contents.] Thus far the meetings have been held at the homes of the members or of friends desirous of entertaining the circle."—There are clubs of five earnest workers each at Fredericktown and Portland Station.—Eight '97's form a circle at Harbor.

INDIANA.—A local circle of seven young people has been organized at Spencer. They are hard at work and report pleasant and profitable meetings.

ILLINOIS.—A member of the Pioneer class reports a circle at Lebanon.—At Carlinville a mother of five small children who on account of her home cares could not get out to her circle, organized a new one of twelve neighbor girls and women to meet with her in her home. She says: "I borrowed books for them from my own circle, '91-2, and started them in on the American year. Now at last they consent, in fact are quite anxious, to read the books and to have an honor to show for it at the end of the year." Members of this class, called the Neighborhood C. L. S. C., make one set of books do for all. They take turns in leading the meetings and are growing noticeably in confidence and ability. Their organizer is reading the five new books with them with the intention of winning a seal.

MICHIGAN.—A brave beginning in C. L. S. C. work has been made by nine ladies at Milan.

WISCONSIN.—A thriving class of fourteen members reports from Ellsworth. All of them are '97's. Teachers are appointed for the different studies.

MINNESOTA.—The following letter gives an idea of Chautauqua work and workers at Cannon Falls: "I take pleasure in sending my annual dues and fee for the grading of my memoranda for the four years' course. I cannot tell you how much I enjoy the work. My brother became pastor of the Congregational church here just a year ago. We arrived on a Saturday night. He gave notice from the pulpit next day of the formation of a Chautauqua circle. One was organized the following evening and we had a very interesting class of nineteen members. I have urged all the members this year to take the memorandum work, as I find it very profitable."

—Fourteen members constitute a circle at Pine Island.—Of the circle connected with the People's church at St. Paul a number of the members are young women working for salaries. One of the regular attendants, a young lawyer, has promised to conduct the lessons in political economy. The pastor of the church belongs to the circle and one of his associates writes: "The Chautauqua circle is under my immediate supervision and is one of the works for whose supervision I am paid by the church."

IOWA.—The correspondent at Chester Center says: "While in Des Moines and Newton last week I was pleased to learn of the prospects for Chautauqua interests. An indefatigable Chautauquan has been at work, and though hindered much by sickness in her own family and among her friends, has reached a large circle of people."

"At Newton fine success attended their opening night. Special invitations were sent out and a literary program announced. About one hundred and twenty-five were present and seemed much pleased with the program. Refreshments served as a surprise concluded the program. The circle is enlarged and members of a Ladies' Club were induced to take *THE CHAUTAUQUAN* and part of the C. L. S. C. books."—Circles of sixteen members each report from Rock Rapids and Monticello. At the latter place seven of the class are '97's, the rest '82's.

MISSOURI.—The secretary at Kansas City writes: "Our circle is to be called Chautauqua College of Independence Ave. M. E. Church. It is organized on a little broader basis than the ordinary circle, taking in besides those who intended to take the complete course those who can spend little or no time on outside preparation but who wish to attend the meetings regularly. Besides the regular Chautauqua studies we intend part of each evening to have a lecture de-

livered by some prominent person bearing on the subject which we are studying. In this way we expect to have a profitable and entertaining course for everybody who is willing to join. Judging from the number who have enlisted thus far, we have every prospect of success."

KANSAS.—In a breezy letter the scribe at Junction City promises to write more about their new circle when it shall have a name. She says theirs is the first circle ever organized in the city and its prospects are very bright.—Considerable energy and perseverance can be read between the lines of the following letter from Norton: "I am sorry to be so late sending in my questions although I think I am excusable as I did not begin the year's work until December. We have a very nice little circle but the members do not try to answer the questions. It is quite a task but it fixes the work more permanently in the mind, therefore I enjoy it and shall be proud of my diploma when the four years' work is finished. Enough can hardly be said of the work and the interesting manner in which it is gotten up. We were almost infatuated with the Architecture."

NEBRASKA.—A club of nine members has been organized and officered at Dannebrog. Teachers were elected for each one of the subjects and leaders selected for the discussions. Sides were chosen to compete in deportment, punctuality, and good lessons.—A communication posted at Fort Niobrara gives notice of a prosperous organization of about twenty members known as the Fort Niobrara and Valentine C. L. S. C.—There is a class at Doniphan.

COLORADO.—A circle has been formed at Fort Collins.

CALIFORNIA.—There is a faithful Home Circle at Stockton.—Eighteen members comprise the C. L. S. C. of Downey. This circle was organized by a Los Angeles Chautauquan. Officers have been elected and the "members are enthusiastic, earnest, and anxious to derive what benefit they can from a systematic course of reading."

OREGON.—Membership blanks for '97 are requested for "a live circle of twenty-five members" at Oregon City.

REORGANIZED CIRCLES.

MEXICO.—At Puebla there is an interesting circle of ten members. One of them is a candidate for the white seal. Two are Mexican women in the employ of the Mission at Puebla, and though Spanish speaking they read English with ease. The secretary says: "We are all of us hoping to do better work this year and are looking forward to our meetings."

CANADA.—The club at Dundas, Ontario, includes three '97's, seven '96's and six '95's.—The Acton C. L. S. C. is industriously and enjoyably at work. The secretary says she talks C. L. S. C. wherever she goes and does all she can to interest others.

NEW HAMPSHIRE.—Seven '95's report from Sunapee.

VERMONT.—Idea Hunters at Montpelier have gone to work systematically.

MASSACHUSETTS.—Most auspicious circumstances attended the opening of Hurlbut Circle's twelfth year of existence at East Boston. The preliminary meeting of the year for the election of officers was held for the twelfth time at the home of a certain founder of the circle. The worthy president entered upon his twelfth year and the faithful secretary upon his tenth year of service in their respective offices. "Although quite a large number of the circle are graduates, nearly all read the regular course and the semi-monthly meetings are usually arranged with reference to the required reading, although it is the philosophy of Hurlbut Circle to mingle in with the regular work of the course as much music, fun, recreation, and good cheer as possible."

RHODE ISLAND.—Delta Circle at Warren, organized in '84, reports for the year.

CONNECTICUT.—Suffield has an interesting class.

NEW YORK.—The Janes C. L. S. C. of Brooklyn started out this season with thirty-seven members.

The De Kalb Circle is among the organized and officered bodies of Chautauquans in Brooklyn, also the Pathfinders. The latter having begun in '91 with eight members, at present has a membership of twenty-five. Its meetings are characterized by a good attendance. The secretary reports: "Since the beginning of the circle no member has withdrawn from the circle or from the reading but the interest seems to increase each year. The members do their best in fulfilling their part on the programs; every member is supposed to have some part, at least once in the year."

"Programs consist of essays, readings, questions, etc., usually on subjects connected with the required reading. One member is selected by the program committee to ask questions for about ten minutes on what has been read of the required reading. Sometimes we read some of Shakespeare's plays, several members taking the different parts. This seems to be enjoyed very much. At the conclusion of the program light refreshments are served by the host of the evening. This is one of the best attractions as

it makes us more sociable. Meanwhile we usually engage in some thought games, conundrums, etc."—Through the management of the Chautauqua Union of New York, members of this union are generously provided for the year with first-class instruction and entertainment in the guise of lectures, concerts, etc. Bryant Circle of the same city reports activity.—Classes are progressing at Canandaigua, Granville, Kenmore (Buffalo), and Utica.—Bay View C. L. S. C. of Three-Mile Bay and Berea Circle of Montgomery continue their studies.—Though only nine strong, the '95's at Marathon are anxious to push through to the end of the course.

NEW JERSEY.—Seven '97's have enlisted with a circle of '96's at Jersey City.—Chautauquans at Newark are continuing to make history for themselves. The following record of their last year's work appeared in one of the newspapers: "A fresh impetus has been given the literary life of Newark during the last year, and signs are even more encouraging for the future."

"The faithful support of two such important literary circles as the Music Hall Chautauqua Circle and the College Extension Society in Library Hall, with a membership of nearly four hundred, bespeaks a real awakening from the long sleep which has held the city quiet for so long."—The circle at Raritan has two new members and increased interest this year.—Ten '94's make up the Robert Street Circle at Union.

PENNSYLVANIA.—The Alleghenians of Allegheny City and Adams Circle, organized in '91, have resumed work.—At Bedford there is a class of thirty interested members, of whom seventeen are new.—At Bethlehem, near Mt. Gretna there is a class of twenty.—Belle Vernon Circle hopes that aided by last year's experience it will do better this winter.—There are five circles at the following places: Fort Loudon (White Rock), Lansdowne, Minersville, Monongahela (Whittier Circle, composed of twelve members), Philadelphia (James Russell Lowell), Scranton, Steelton, Wyalusing, and York (Renaissance Local C. L. S. C.).—Whittier Circle of Pittsburg has reorganized with old members and many new ones, numbering in all forty-seven.—Vesta Circle of Mifflintown enters upon its second year with sixteen members.—The circle at Hanover has a large constituent of new members.

MARYLAND.—A dozen names are enrolled from Pocomoke City.—"The Emmitsburg Circle, '96's, meets once a week. Each member responds to roll call with a quotation, then we proceed with the lesson. One asks the ques-

tions and the others respond. We have some spirited discussions. The class is not so large this year as last, but all seem full of energy and determination."

DISTRICT OF COLUMBIA.—The Georgetown C. L. S. C. is in working order.

FLORIDA.—The class at Sanford entered upon the new year's reading with a vim. At the regular Monday meetings the week's lessons are reviewed, the first Monday of each month being devoted to Round Tables, free and public. The special memorial days are observed in turn. Standing committees were appointed for the year on memorial days, weekly reviews, round tables, and entertainments. Several '97's have been welcomed into the circle, also a graduate, who having won her diploma mostly by solitary study, wishes to identify herself with a circle. —There is a circle at Ormond.

KENTUCKY.—"We have an excellent circle this year, and have entered with renewed zeal into the study of Roman history," is the report of the class at Madisonville. —In sending the names of two members of the club at Hickory Grove the secretary writes: "This is all our circle now, originally five in number,—two got tired and dropped out, one moved away but continues the reading. I hope ere long to send you the names of several '97's." —Bellevue Local Circle at Newport is trying to revive the Chautauqua spirit. —The circle at Bellevue reorganized with a membership of sixteen. The scribe says: "We have an energetic president, are interested in the Chautauqua course, and are enjoying our work. Prof. Ely's Economics meets with special favor. Our circle observed Bryant Day in an appropriate manner. Quotations and readings from Bryant were given and papers on his life and work were read. We made the occasion a social one, inviting our friends to enjoy our program and to partake of refreshments with us. Each month a special program adds pleasing variety to our meetings. All our members are busy people and the preparation of the weekly lesson is sometimes a heavy task, but we are doing our best to keep up with the work and hope to have finished the required reading by the end of the year."

LOUISIANA.—Stonewall C. L. S. C. of New Orleans, organized in February, '93, was to initiate several new regular members.

OHIO.—The following classes rejoice in an infusion of new material into their ranks: Parent C. L. S. C. of Defiance, Odd Minute Circle of Cleveland, and circles at Medina, Wakeman, and Wellsville. —Hartwell Circle suffered some delay owing to the absence of its president at the World's Fair. —Irving C. L. S. C. at

Dayton, Croghan Circle of Fremont, and the class at Coshocton have resumed study. —Alphas of Newark, nearly twenty in number, are looking forward to an interesting year.

INDIANA.—Circles at Bloomfield and Evansville have new members. —"Last year we had a circle of eleven, the first in this place; this year I think we shall have twice as many. Our prospects are very bright," is the news received from West Indianapolis. —Of the twenty members of the Bedford Circle, seven are '96's and the rest '97's. —Four members of the circle which existed last year at Clark's Hill are pursuing this year's course, three of them as a home circle. —The large club at Danville reports its prospects as fine. "Both old and new members are hungry for the work." For two years on the fourth of July this class has held a delightful picnic. —"Much enthusiasm is displayed by both old and new members of Maumee Circle of Fort Wayne. Twenty-seven are now enrolled, of whom fourteen are new members, and there are others yet to come in.

ILLINOIS.—Hawthorne Circle of Woodstock has again taken up the reading and feels a deeper interest in it than ever before. —Callias Circle of Sullivan, Hale C. L. S. C. of Mt. Palatine, Mizpah Circle of Kirkwood, and circles at Brighton and Jerseyville send brief news. —Hawthorne Circle of Evanston intends to do better work this year if possible.

MICHIGAN.—Chautauquans at West Branch are entering upon their third year's work. —Salem, Benton Harbor, Otsego, and Midland have classes in progress of Chautauqua work. —Russell Lowell Circle at Lansing has organized for the season.

WISCONSIN.—The Vincent Chautauqua Circle of Wauwatosa reorganized for a third year's work. It is small but enthusiastic. —Ianthé Circle of Sparta, and circles at Oregon and Kaukauna are active.

MINNESOTA.—A small club, organized in '91, has enlisted for the year at St. Paul.

IOWA.—The circle at Miles anticipates a pleasant and profitable year. —Franklin Class of Manchester numbers thirty-three. —There are fine classes at Moulton (the class here has twelve members), Castana, Wilton Junction, Villisca (Columbian Circle), Stuart with a membership of sixteen, Sioux City, Sheldon, and Oakland (Acorn Circle). —Utopian Circle at Walnut is on its second year's work. The secretary pens us: "If possible each member is more deeply imbued with the Chautauqua idea than when we finished our first year's course last June. We expect to enroll a large number of new names."

MISSOURI.—Fireside Circle is at work in St. Louis.—Bryant C. L. S. C. of Kansas City is looking forward with delight to this year's reading. Three of its members graduated last season. It hopes soon to increase its membership to twenty.—Delphian C. L. S. C. in Springfield has five new members.—Circles Clara J. Marquis and Æolian both of Sedalia, Albion of Kansas City, and the class at Carthage are thriving.

KANSAS.—Brief word is received from the class at Herington, Historic City Circle at Lawrence, and Sunflower Chautauqua Circle at Wichita.

NEBRASKA.—The class at Central City is officered and ready for study.—There is a good sized class, known as the Catherton Literary Club, at Otto.—A recent report from Look Forward Circle in the prison at Lincoln states that the circle has been reorganized with sixty members. Of these one member has read for four years, two for three years, eleven for two years, fourteen for one year, and thirty-two are new members. It is interesting to note in this circle that in spite of the changes incident to prison life, so many members have had the courage to continue for one, two, or more years.

NORTH DAKOTA.—Faithful Chautauquans are stirring up C. L. S. C. interest at Forest River.

SOUTH DAKOTA.—Aberdeen Circle has a membership of about twenty-five.—There is a class of six at Lennox.

COLORADO.—At last writing Omicron Circle of Denver had ten '97's.—The secretary of Pleasant Hill Circle at Longmont writes: "We were late completing last year's work because we did not commence till after the holidays, but we did it well, and are anxious to continue. We meet from house to house once a week, learn our lessons and recite the same as pupils at school. We are greatly benefited as well as entertained by what we learn. The work was rather hard for us at first as we were not accustomed to applying our minds to commit anything to memory. I think that one of the greatest benefits derived from the work is the concentration of mind on our study and the effort to remember what we learn. We commence the present year's study with confidence and enthusiasm instead of fear and trembling as was the case last year."—A Chautauqua worker at University Park reports that there are a number of new circles in the city, and that the University Park Circle is doing finely. It has a lecture each month by different professors of the University. He also reports a meeting of both

city and state unions, and says there is a prospect of circles at Boulder, Brighton, Ft. Collins, New Windsor, Arvada, Wheat Ridge, Littleton, Castle Rock, Monument, Fairplay, Amethyst, Val Verde, Harman, Grand Junction, Athens, Colorado Springs, Denver, and South Denver.

CALIFORNIA.—The circle at Monrovia organized for this, their third year's reading with fourteen members. Of these two are '94's, who expect to have completed their four years' course by spring. They all anticipate a very happy year.

WASHINGTON.—The Chautauqua Alumni Association of Pierce County held its annual meeting and banquet in the Commercial club rooms at Tacoma, preliminary to entering on the winter's work. Some brilliant speeches were made. After the banquet and election of officers a reception to Chautauquans was held in the assembly rooms of the club. About one hundred persons were present.—Owing to the fact that the Chautauqua books had not yet arrived the numerous circles in Seattle could not commence their year's studies at their first regular meetings. Each society, however, had a special program prepared, so that no element of defeat nipped their enthusiasm in the bud. "Some special feature outside of the required Chautauqua work is taken up by many of the societies. All the old societies have reorganized with increased numbers and an earnestness is manifest that promises well for the coming year's work.

"Xuonian Circle reorganized with a membership considerably increased over that of last year." Its opening program consisted of the introductory roll call, 'Something New; a talk on 'Rome and Modern Europe'; a paper on economics; music, and a general discussion on the 'Doings of the Extra Session of Congress.'"

Weewyk Circle has forty members, many of whom are new readers.

The young people's circle meets Wednesday evenings at eight o'clock. At their opening meeting they were entertained by the reading of a few choice selections and some excellent music, after which a lively discussion ensued on a name for the circle. They will hereafter be called the Y's. Their report does not reveal the significance of the letter chosen, but it is hoped that with patience and industry they will aim to merit the name as it is pronounced. The Y's are limited to a membership of twenty, which number they have almost attained.

THE LIBRARY TABLE.

JANUARY.

JANUS am I; oldest of potentates;
Forward I look, and backward, and below
I count, as god of years and gates,
The years that through my portals come
and go.

I block the roads, and drift the fields with
snow;
I chase the wild-fowl from the frozen fen;
My frosts congeal the rivers in their flow,
My fires light up the hearths and hearts of
men.

—Henry Wadsworth Longfellow.

NEW YEAR'S DAY.

THE first of January, forming the accomplishment of the eight days after the birth of Christ, has been sometimes called the octave of Christmas.

It is a day of universal congratulation; and one on which, so far as we may judge from external signs, a general expansion of the heart takes place. Even they who have no hearts to open, or hearts which are not opened by such ordinary occasions, adopt the phraseology of those whom *all* genial hints call into sympathy with their fellow-creatures; and the gracious compliments of the season may be heard falling from lips on which they must surely wither in the very act of passing.

New Year's gifts still pass generally from friend to friend, and between the different members of a family; and are in such cases very pleasant remembrances; but the practice in ancient times had some very objectionable features. It was formerly customary for the nobles and those about the court to make presents on this day to the sovereign; who, if he were a prince with anything like a princely mind, took care that the returns which he made in kind should at least balance the cost to the subject. The custom, however, became a serious tax when the nobles had to do with a sovereign of another character; and in Elizabeth's day it was an affair of no trifling expense to maintain ground as a courtier.

The accounts of the childish eagerness with which she turned over the wardrobe finery, furnished in great abundance as the sort of gift most suited to her capacity of appreciation, furnish admirable illustrations of her mind.

She is said to have taken good care that her returns should leave a very substantial balance in her own favor. The practice is stated to have been extinguished in the reign of George III.

In Paris the practice is of still more universal observance than with us and the streets are brilliant with the display in every window of the articles which are to furnish these tokens of kindness, and with the gay equipages and well-dressed pedestrians passing in all directions, to be the bearers of them, and offer the compliments which are appropriate to the season. The thousand bells of the city are pealing from its hundred belfries, filling the air with an indescribable sense of festival, and would alone set the whole capital in motion if they were a people that ever sat still.

This singing of a thousand bells is likewise a striking feature of the day in London; and no one who has not heard the mingling voices of these high choristers in a metropolis, can form any notion of the wild and stirring effects produced by the racing and crossing and mingling of their myriad notes. It is as if the glad voices of the earth had a chorus of echoes in the sky; as if the spirit of its rejoicing were caught up by "airy tongues," and flung in a cloud of incense-like music to the gates of heaven.

We need scarcely mention that most of the other forms in which the mirth of the season exhibits itself, are in demand for this occasion; and that among the merry evenings of the Christmas tide, not the least merry is that which closes New Year's Day.—*From Thomas K. Hervey's "Book of Christmas."*

A DOOMED CITY.

THE summer of A. D. 79 was made memorable by a frightful catastrophe. The Bay of Naples, then, as now, one of the most beautiful spots in the world, was crowded with the villas of the Roman nobility. Baiae, the Brighton of Rome, with its splendid baths and terraces built out into the sea; Puteoli, with its busy harbor; Neapolis, one of the largest and wealthiest of the Italian cities; with Herculaneum, Pompeii, and Stabiae, occupied the seacoast in an almost continuous line. Behind them with its slopes reaching almost to the sea, rose Vesuvius, clad to its summit, which reached the height of about four thousand feet, with olive and vine. A luxuriant vegetation concealed all traces of

the volcanic nature of the mountain, and neither history nor tradition preserved any record which might warn the populous cities at its base of the danger which threatened them. Earthquakes, indeed, were not unfrequent in the country; and one of more severity than usual had, sixteen years before, seriously injured both Herculaneum and Pompeii. But of the existence of a volcano no suspicion seems to have been entertained.

At one o'clock in the afternoon of the 24th of August a strange sight was witnessed—a cloud of unusual size and shape, which was visible on the opposite side of the bay. It rose from one of the hills, which the observers did not know at the time to be Vesuvius, like a stone-pine with a lofty trunk and a cluster of branches at the top, continually varying in height, and of a changing hue, sometimes fiery-bright, sometimes streaked with black. It was the beginning of that great shower of ashes and dust which is said to have reached as far as Africa and Egypt.

Showers of cinders and fragments of heated stone fell around and upon the ships. At the same time it was found that the soundings of the bay were altered—an effect attributed to the falling masses, but probably in a great measure owing to an elevation of the sea-bed. Flames, which the approaching darkness had now made more visible, were seen to break forth from the summit and sides of Vesuvius, and the alarm at the villas increased. Houses were trembling with frequent shocks of earthquake, and threatened destruction to their inmates. Out of doors there was the peril of the falling stones, which, though calcined with fire, and therefore light in proportion to their size, seemed sufficiently heavy to be dangerous. To leave the house appeared, on the whole, the preferable alternative.

With pillows and cushions fastened upon their heads by way of protection parties sallied forth, first making their way to the sea, by which they hoped to secure their escape. They found it wild and stormy, with the wind blowing strongly on shore, and were compelled to abandon the idea. The shrieks of women, the monotonous wailing of children, the shouts of men might be heard. Many were raising their voices, and seeking to recognize by the voices that replied, parents, children, husbands, or wives. Some were loudly lamenting their own fate, others the fate of those dear to them. Some even prayed for death, in their fear of what they prayed for. Many lifted their hands in prayer to the gods; more were convinced that there were now no gods at all, and that the final

endless night of which we have heard had come upon the world.—*Arranged from "Pliny's Letters."*

THE OLD YEAR AND THE NEW.

THE years have linings just as goblets do:
The old year is the lining of the new,—
Filled with the wine of precious memories,
The golden was doth line the silver is.

—Charlotte Fiske Bates.

A FATHER'S REMORSE.

"WHAT I am now to relate to you," said the patriarch, "is, in truth, a tale not only of a Christian emperor, but of him who made the whole empire Christian; and of that very Constantine who was also the first who declared Constantinople to be the metropolis of the empire. This hero, remarkable alike for his zeal for religion and for his warlike achievements, was crowned by Heaven with repeated victory, and with all manner of blessings, save that unity in his family which wise men are most ambitious to possess. Not only was the blessing of concord among brethren denied to the family of this triumphant emperor, but a deserving son of mature age, who had been supposed to aspire to share the throne with his father, was suddenly and at midnight called upon to enter his defense against a capital charge of treason. You will readily excuse my referring to the arts by which the son was rendered guilty in the eyes of the father. Be it enough to say, that the unfortunate young man fell a victim to the guilt of his stepmother, Fausta, and that he disdained to exculpate himself from a charge so gross and so erroneous. It is said that the anger of the emperor was kept up against his son by the sycophants who called upon Constantine to observe that the culprit disdained even to supplicate for mercy, or vindicate his innocence from so foul a charge.

"But the death blow had no sooner struck the innocent youth, than his father obtained proof of the rashness with which he had acted. He had at this period been engaged in constructing the subterranean parts of the Blacquernal palace, which his remorse appointed to contain a record of his paternal grief and contrition. At the upper part of the staircase, called the Pit of Acheron, he caused to be constructed a large chamber, still called the Hall of Judgment, for the purpose of execution. A passage through an archway in the upper wall leads from the hall to the place of misery, where the ax, or other engine, is disposed for the execution of

state prisoners of consequence. Over this archway was placed a species of marble altar, surmounted by an image of the unfortunate Crispus; the materials were gold, and it bore the memorable inscription, *TO MY SON, WHOM I RASHLY CONDEMNED, AND TOO HASTILY EXECUTED.*

"When constructing this passage, Constantine made a vow, that he himself and his posterity, being reigning emperors, would stand beside the statue of Crispus, at the time when any individual of their family should be led to execution, and before they suffered him to pass from the Hall of Judgment to the Chamber of Death, that they should themselves be personally convinced of the truth of the charge under which he suffered.

"Time rolled on—the memory of Constantine was remembered almost like that of a saint, and the respect paid to it threw into shadow the anecdote of his son's death. The exigencies of the state rendered it difficult to keep so large a sum in specie invested in a statue which called to mind the unpleasant failings of so great a man. Your Imperial Highness's predecessors applied the metal which formed the statue to support the Turkish wars; and the remorse and penance of Constantine died away in an obscure tradition of the church or of the palace."—*From Scott's "Count Robert of Paris."*

AN ARCHÆOLOGICAL FIND.

OUR two friends moved through a little orchard, where the aged apple-trees, well loaded with fruit, showed, as is usual in the neighborhood of monastic buildings, that the days of the monks had not always been spent in indolence, but often dedicated to horticulture and gardening. Mr. Oldbuck said, "Here, Mr. Lovell, is a truly remarkable spot."

"It commands a fine view," said his companion, looking around him.

"True; but it is not for the prospect I brought you hither; do you see nothing else remarkable? nothing on the surface of the ground?"

"Why, yes; I do see something like a ditch, indistinctly marked."

"Indistinctly!—pardon me, sir, but the indistinctness must be in your powers of vision. Nothing can be more plainly traced—a proper *agger* or *vallum*, with its corresponding ditch or *fossa*. Indistinctly! why, heaven help you, the lassie, my niece, as light-headed a goose as womankind affords, saw the traces of the ditch at once."

Lovell endeavored to apologize, and to explain away his ill-timed phrase, and pleaded his inexperience. But he was not at once quite successful. His first expression had come too frankly and naturally not to alarm the antiquary, and he could not easily get over the shock it had given him.

"You must know," said Mr. Oldbuck, "our Scottish antiquaries have been greatly divided about the local situation of the final conflict between Agricola and the Caledonians. Now, after all this discussion, what would you think, Mr. Lovell, if the memorable scene of conflict should happen to be on the very spot called the Kaim of Kinprunes, the property of the obscure and humble individual who now speaks to you?"

Then, having paused a little, to suffer his guest to digest a communication so important, he resumed his disquisition in a higher tone.

"Yes, my good friend, I am indeed greatly deceived if this place does not correspond with all the marks of that celebrated place of action. It was near to the Grampian mountains—lo! yonder they are, mixing and contending with the sky on the skirts of the horizon! It was *in conspectu classis*—in sight of the Roman fleet; and would any admiral, Roman or British, wish a fairer bay to ride in than that on your right hand? It is astonishing how blind we professed antiquaries sometimes are! I was unwilling to say a word about it till I had secured the ground. Then I began to trench it to see what might be discovered; and the third day, sir, we found a stone, bearing a sacrificing vessel, and the letters A. D. L. L., which may stand without much violence, for *Agricola Dicavit Libens Lubens*.

"I think I have pointed out the infallible touchstone of supposed antiquity. Is not here the Decuman gate? and there, but for the ravage of the horrid plow, as a learned friend calls it, would be the Prætorian gate. On the left hand you may see some slight vestiges of the *porta sinistra*, and on the right, one side of the *porta dextra* well nigh entire. Here, then, let us take our stand, on this tumulus, exhibiting the foundation of ruined buildings,—the central point—the *prætorium*, doubtless, of the camp. From this place, now scarce to be distinguished but by its slight elevation and its greener turf from the rest of the fortification, we may suppose Agricola to have looked forth on the immense army. Yes, my dear friend, from this stance it is probable—nay, it is nearly certain, that Julius Agricola beheld what our Beaumont has so admirably described!"—*From Scott's "The Antiquary."*

TALK ABOUT BOOKS.

Biography. "The Personal Recollections of Werner von Siemens" is not the least of the noted works accomplished by that many-sided man. In that simple unassuming manner which is the surest mark of ability he tells the story of his life, and thus adds to his former scientific works a volume which strengthens his position in the literary world. In a loving home, the eldest brother in a large family over whom he always exercised a fond care, his personal character was developed. Well educated and having served in the German army, his description of both experiences gives a fair insight into German institutions. The full accounts of his researches in electro-metallurgy and of all of his discoveries and attempts in the science of warfare makes his book of value to specialists. A great traveler, and having met with many singular adventures and hairbreadth escapes, lovers of the marvelous will find much to interest them in the book. The whole work is the accurate reflection of a close student of science who kept himself in touch with all the affairs and interests of the world.

"A Friend of the Queen"† is the name of an interesting biography of Count de Fersen, the Swedish soldier who for years held the position of colonel of the Swedish royal regiment which acted as the body guard of Louis XVI. of France. The life of the Count, so full of adventures, makes a fine theme for a book, and his character, strong, noble, and true, as represented in the volume, is one which awakens great admiration. His sad life and tragic death touch with sympathy all readers. Recent documents discovered concerning him supply new light upon his career, and reveal many things heretofore but vaguely surmised regarding the unfortunate queen of France, Marie Antoinette. An American interest is felt in the Count from the fact that he served with Lafayette in the Revolution.

In the Great Commander series of books there appear two volumes which afford fine studies on the opposite sides of the Civil War. The life of General Thomas,‡ save for the merest outlines regarding his earlier and later years, is considered entirely from a military point of view. A Virginian, he deeply deplored the withdrawal of that state from the Union, but he immediately

made his choice and offered his services to the North. Under exactly similar circumstances, being also a Virginian and a West Point graduate, General Johnston* felt that the claims of his state were heavier than those of the country and accepted a position in the Confederate army. The whole history of that division of the army in which Thomas was engaged is mapped out as a chess board and all the movements are carefully retraced; it is a close study of battlefields and war tactics. At Atlanta, Chickamauga, and other points these two generals came into collision, and the views given from the standpoint of each ably show both sides of these great encounters. The personal history of Johnston is given somewhat more in detail. Both books agree in that they sum up the studies made in a very clear and concise *résumé* which brings out in bold relief the individual character of both men.

A good history of that strikingly odd character who as the hero of the war in Texas has stamped himself forever on the annals of this country, Sam Houston,† is among the new books of the season. Fully grasping the queer traits of this character which frequently found vent in fantastic appearances and bizarre actions, the author also perceives the sterling worth of the man, and his book thus does full justice to its subject. An account of the admission of Texas naturally accompanies the personal history and is well given in graphic and effective form.

The life of Henry Ward Beecher‡ by Mr. Barrows possesses many decided merits. It is sympathetic, enthusiastic, and reflects from Mr. Beecher's own standpoints, perhaps as nearly as ever may be reproduced by another, the views impressed upon Mr. Beecher's mind regarding the living questions of his day.

About the life of no king of France does more interest center than about that of Henry IV. As the great champion of Protestantism his own times looked to him as the arbiter of destiny. His biography|| has recently been added to the list of books forming the series of Heroes of the Nations. A searching inquiry into all the events

* General Johnston. By Robert M. Hughes. New York: D. Appleton and Company. \$1.50.

† Sam Houston. By Alfred M. Williams. Boston and New York: Houghton, Mifflin and Company. \$2.00.

‡ Henry Ward Beecher. By John Henry Barrows. New York: Funk and Wagnalls Company.

|| Henry of Navarre. By P. F. Willert, M.A. New York: G. P. Putnam's Sons. \$1.50.

* Personal Recollections of Werner von Siemens. Translated by W. C. Coupland. \$5.00.—† A Friend of the Queen. By Paul Gaulot. Translated by Mrs. Cashel Hoey. \$2.00.—‡ General Thomas. By Henry Coppée, LL.D. \$1.50. New York: D. Appleton and Company.

of his remarkable life and an unbiased setting forth of facts, adverse as well as favorable to his character, form the groundwork of a thoroughly interesting and reliable work. The work is filled out with sketches of the persons by whom he was surrounded and events in which he bore an important part. The Huguenots, St. Bartholomew, the Edict of Nantes, and other like topics, furnished the well-known themes which tested and proved the author's capability.

A remarkably clear and definite character study is made by Mr. Tuckerman in his biography of William Jay.* During the troublous times of the antislavery agitation, this man, conservative in action, who carefully and deliberately weighed beforehand every matter in which he took part, but having once committed himself to a measure held firmly and unflinchingly to his choice, is effectively shown in his true position as one of the powerful factors in the agitation. The book makes plain the direct connection between his potent words and acts and the triumphant conclusion of the long and bitter warfare against the giant evil of slavery.

History.

Ridpath's History of the United States† holds a place well to the front among all historical works. Its author unites in himself the many qualities requisite to successful literary work in this line. As a master artist applies to his portrait figures a knowledge of anatomy and of the whole structure of the human frame, and then puts on the graceful finishing touches of the exterior which captivate the superficial eye, so the true historian begins down with the frame-work of his construction, setting forth the remote causes of events and the motives of human action; and follows up their connection with other developments, and presents the whole in a finished exterior of high literary worth. All of this Dr. Ridpath has done in his history. The foundation principles of government, the predominant sentiments swaying human minds at different epochs, the physical condition of different parts of the land, the nature of different influences brought to bear upon the people, have all been closely studied, and the effects philosophically traced. For accuracy of statement, soundness of reasoning, clear presentation, and for high literary merit

this work is to be commended. The Columbian edition is published in very attractive form. Large,—containing seven hundred and eighty-nine pages,—fully illustrated, supplied with many maps and plans, containing tables of useful information and a complete index, it comprises all the accompaniments necessary to complete a work of its character.

No one word will so aptly show the distinguishing characteristic of the history of Austria-Hungary as given in "The Realm of the Habsburgs,"* as the word picturesque. Brilliant comprehensive sketches of the manifold races composing the inhabitants of that kingdom, of the different orders and ranks into which this mingled population is separated, and of the different institutions established by the government, all given in masterly manner, so fasten in mind the outlines of a complicated history as to make easier and more readily understood all further study of the great nation.

One of the books of that distinguished French writer, Saint-Amand, which are devoted to depicting great epochs in the history of France is "The Court of Louis XIV."† The setting forth of the character of this august monarch is most complimentary. Seeking to gloss over his glaring faults, the biographer sometimes descends to sentimentalism. The inner workings of the court in which took deep root the wrongs which led to the French Revolution are given in as apologetic a manner as may be. The effective style of the writer indelibly impresses upon the reader's mind the power of the fascination of such a system of living and the frailty of humanity in withstanding it.

"English History for American Readers"‡ is a much needed book for busy people. English history in its entirety is so voluminous a subject as to discourage many after they have caught only a glimpse of its outlines, from ever undertaking anything more. But the authors of this book by placing within its pages the factors which have a bearing on American history and life, and discarding or lightly touching upon others in nowise affecting this country, have brought its compass within the reach of all. The style of writing is direct and so clear as to be almost childlike, without descending to any of that loss of true dignity which many such efforts entail.

*The Realm of the Habsburgs. By Sidney Whitman. New York: Lovell, Coryell, and Company. \$1.25.

†The Court of Louis XIV. By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. New York: Charles Scribner's Sons. \$1.25.

‡English History for American Readers. By Thomas Wentworth Higginson and Edward Channing. New York: Longmans, Green and Co.

*William Jay. By Bayard Tuckerman. New York: Dodd, Mead and Company.

†The United States. Columbian Edition. By John Clark Ridpath, LL.D. New York: The United States History Co. \$3.00.

For Young Folks. "More English Fairy Tales,"* as indicated by the title, is a continuation of a former work in the same line. The word fairy is used in widest significance and is applied to what in some instances would form, more strictly speaking, tales of folklore. They have been gathered from various English speaking countries and vividly reflect the beliefs of the people. A few of them are old and familiar acquaintances in new dress, but the majority are entirely new to most readers. All of them are told with rare skill and possess the real charm that by good rights belongs to such narrations.

There is no danger that the delight taken in fairy lore by both juvenile and mature minds will ever grow less while there is such an abundance of rich sources at which it may feed. Among the attractive volumes which are steadily being added to this department of literature none can rank higher in every particular than "The Light Princess, and Other Fairy Tales."†

"The World's Fair Book for Boys and Girls"‡ gives in very graphic and complete manner a description of the Columbian Exposition. Two bright boys with eyes quick to see, minds quick to grasp, and hearts quick to feel, in company with their tutor, whose wisdom serves to explain what they cannot make out for themselves, are pictured in all their sight-seeing expeditions. Very real and familiar seems the whole work to those who have made the visit, while those who have not may gather a very good idea of it from the story and from the many large illustrations in the volume.

A uniform edition of Mrs. Molesworth's stories for children|| in ten volumes with their pretty gray covers and their numerous illustrations contains enough material to gladden and satisfy for a long time the most exorbitant demand of all boys and girls for "something good to read." Sweet, beautiful stories, such as that told by Nurse Heatherdale, and as "Mary," "A Christmas Child," "A Christmas Land," convey to young minds in most pleasing form impressive lessons on true worth and character.

A treasure house of good things for the tiny little ones is to be found in "The Child's Day Book."‡

*More English Fairy Tales. Collected and edited by Joseph Jacobs.—†The Light Princess, and Other Fairy Tales. By George Macdonald. New York: G. P. Putnam's Sons. \$1.75.

‡The Century World's Fair Book for Boys and Girls. By Tudor Jenks. New York: The Century Co. \$1.50.

||Mrs. Molesworth's Stories for Children. 10 vols. \$10.00. New York: Macmillan and Co.

‡The Child's Day Book. Arranged and compiled by Margaret Sidney. Boston: D. Lothrop Company. 50 cents.

"Brave Lads and Bonnie Lassies"* is a good sized book containing thirty-one true tales of daring and adventure concerning young people who have made their names historical. From far away lands and from times so far back that they might easily have been overlooked and forgotten many of these stories are gathered, while others have to do with characters well-known.

A book full of just those things that boys want to know and ought to know is "Our Boys."† Beginning with a brief, clear description of life on board a training ship, it passes to a description of the uses and dangers of ballooning, details the service demanded in a life saving station, tells about yachting, about photography, and about many occupations, games, and sports.

Miscellaneous. A candid sober outlook over affairs pertaining to the Christianization and the civilization of that as yet little known part of the earth is given in Dr. Johnston's "Reality versus Romance in South Central Africa."‡ Not trusting at all to hearsay, nor yielding to preconceived prejudice, the author, with the desire of discovering how best missionary work for these people could be done, traveled from place to place, covering over four thousand miles in his journey through the "Dark Continent," and made earnest and independent investigation relating to matters commercial, political, and religious. The developments already made, the difficulties to be overcome, and the promising rewards awaiting future efforts are all truthfully shown in striking and impressive manner. The book based upon solid facts aims to show "Africa as it is."

Parts IV., V., and VI. of that elegant publication, "The Book of the Fair,"|| are devoted mostly to the Manufactures and Liberal Arts Building and its exhibits. In every sense of the word this work is proving itself to be worthy of the great event in this nation's history which it seeks to record. The large illustrations with marvelous clearness and detail reproduce the entrancing sights to be seen both on the grounds and within the buildings, while the text gives full and explicit history and explanation of the things exhibited. The bookmaker's art is car-

*Brave Lads and Bonnie Lassies. By Frederick Myron Colby. \$1.50.—†Our Boys. Compiled by William Stoddart. New York: Hunt & Eaton. Cincinnati: Claxton & Curtis. \$1.00.

‡Reality versus Romance in South Central Africa. By James Johnston, M.D. New York and Chicago: Fleming H. Revell Company. \$5.00.

||The Book of the Fair. Parts IV., V., and VI. To be complete in 25 parts. \$1.00 a part. Chicago and San Francisco: The Bancroft Company.

ried to its greatest perfection in this production.

The widest possible extremes of life, as far as outward surroundings are concerned are joined by connected threads which are closely intertwined throughout their length, in the lives of the hero and heroine of "Seven Christmas Eves."* The seven parts are told by different authors, each one taking up the story where the preceding one dropped it, and telling of those fateful events which life places in the way of truly noble souls which help them to rise to the heights which they deserve.

"The Chautauqua Booklet Calendar"† is one of the best publications of its order. The selection of the matter and its arrangement on the pages reflect credit on both the taste and the literary discrimination of its compiler, Miss Dun-

*Seven Christmas Eves. By Clo Graves, B. L. Farjeon, Florence Marryat, G. Manville Fenn, Mrs. Campbell Praed, Justin Huntly McCarthy, Clement Scott. Philadelphia: J. B. Lippincott Company. \$1.00.

†The Chautauqua Booklet Calendar. 1894. Compiled by Grace L. Duncan. Syracuse, N. Y.: Geo. A. Mosher. 25 cents.

can. The adaptation of choice quotations to some leading thought in the Sunday school lesson for each day of the week forms the plan of the well executed work.

A most desirable Bible* printed on thin paper and containing clear maps, references, subject index, harmony of the Gospels, and chronological tables, is issued among the large series of International Bibles. Though lacking the complete arrangement of helps comprised in those admirable volumes in this International series, prepared especially for teachers, it is a most satisfactory book for common use. With its flexible French morocco covers, gilt edges, round corners, it is a very handsome volume. Printed in minion type, its size is most convenient, being $5\frac{1}{8} \times 7\frac{1}{4}$ inches. The clearness of its type and the perfectness of its printing in every particular are marked features of the work. It meets all of the requirements of a volume of Scriptures for daily reading.

*The International Reference Bible. New York: International Bible Agency (150 Fifth Avenue). \$2.00.

SUMMARY OF IMPORTANT NEWS FOR NOVEMBER, 1893.

HOME NEWS.—November 2. The silver repeal signed by the president, having been passed by both houses of Congress.

November 3. The special session of Congress adjourned *sine die*.

November 8. Eight carloads of supplies from New York received at Charleston, S. C., for the people made destitute by the recent coast storm.—Death of Francis Parkman, the historian.

November 9. Ratifications of an extradition treaty between the United States and Norway exchanged.

November 14. The new cruiser *Columbia*, by her trial trip, proved to be the fastest war vessel afloat.

November 18. A successful test of the electrical canal boat made on Lake Erie.—Death of the Rev. Dr. Charles F. Deems.

November 19. Several of the railroad trunk lines running into Chicago swindled by counterfeit tickets to the amount of about \$300,000.

November 20. Decision of the Supreme Court of the U. S. that the Great Lakes and their connecting waters are included in "high seas."

November 21. Death of the Hon. Jeremiah M. Rusk, ex-secretary of agriculture.

November 25. The Nathan Hale monument unveiled in City Hall Park, N. Y., in observance of Evacuation Day.

November 27. Resignation of Master Workman T. V. Powderly accepted by the Knights of

Labor and ex-Labor Commissioner J. R. Sovereign of Iowa, elected as his successor.

FOREIGN NEWS.—November 4. Terrific explosion of dynamite on board the ship *Cabo Machicao* at Santander, Spain. Nearly 1,000 people killed and injured.

November 6. Formation of a new cabinet in Austria.

November 7. The great Manchester (England) ship canal completed.—Emperor William of Germany issues an edict against gambling.

November 10. The Employers' Liability bill rejected in the House of Commons.

November 11. Formation of a new Greek cabinet with M. Tricoupis as premier.

November 16. A woman's suffrage amendment added to the Parish Councils bill in the English House of Commons. The Gladstonians defeated by a vote of 147 to 126.

November 17. Death of Prince Alexander of Battenberg, formerly prince of Bulgaria.

November 24. Resignation of the Italian ministry; great disorder in the Chamber of Deputies.

November 25. The persecution of the Jews in Russia denounced by Prof. Mommsen, as suicidal to the government.—The memorial to James Russell Lowell in Westminster Abbey completed; it consists of two stained glass windows.—Resignation of the French ministers.

